

MISCELLANEOUS ANTIQUITIES,
(IN CONTINUATION OF THE
BIBLIOTHECA TOPOGRAPHICA BRITANNICA,)

Nº V.

CONTAINING

Mr. S. DENNE's Addenda to the History of Lambeth
Parish and Lambeth Palace.

[Price Twelve Shillings and Six Pence.]

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HISTORICAL PARTICULARS
OF
LAMBETH PARISH
AND
LAMBETH PALACE;
IN ADDITION TO
THE HISTORIES BY DR. DUCAREL
IN THE
BIBLIOTHECA TOPOGRAPHICA BRITANNICA.

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A D D E N D A

TO THE

HISTORIES

OF

LAMBETH PARISH AND LAMBETH PALACE.



THE PALACE.

IN the History of the Palace, at page 18, Dr. Ducarel observes, that, after the murder of Charles I. *Lambeth House*, as it was then called, fell into the hands of Colonel Scot, one of the regicides, an expression which seems to imply that the levellers of the last century degraded this mansion from the old title of palace. But if, before that time, it was vulgarly called a palace, it may be remarked, that the most reverend owners of it have very rarely honoured it with this denomination, either in their public deeds or in their private letters that are dated from it. When written in Latin, the usual phrase is *in manerio*; or *in manerio nostro de Lambeth*; and in English, from my manor, or from my house at Lambeth. And, though archbishop Laud was not the last primate who used the formal appellation of our manor at Lambeth, I am inclined to suspect he might be the first who made the little change to *Lambeth House**; in which he was followed by Sheldon and Sancroft; and, I believe, in their private correspondence, by most of their successors. That this is the most suitable term we have the authority of Mr. Henry Wharton, who was as conversant as most men in all matters relating to the see of Canterbury. For he dedicates his valuable work, *Anglia Sacra*, to Archbishop Sancroft, *ex ædibus vestris Lambethanis*, and in his observations on Strype's Memorials of Archbishop Cranmer, he styles it *Lambeth House*†.

* Wilkins, Concil. Magn. Britan. v. IV. p. 486.

† Appendix, p. 258. "Cranmer bore his paternal coat, three cranes Sable, as I find by a date under his arms, yet remaining in a window in *Lambeth House*." Those arms of Archbishop Cranmer, remarks Mr. Wharton, mentioned to remain in a window in *Lambeth House*, together with the arms of the other Archbishops since the Reformation, and placed in the same window, were painted at the cost of, and set up by, my Lord Archbishop Sancroft not many years since.

Abp. Sheldon having repeatedly used this appellation*, it was with some surprise that I discovered one letter dated from his palace at Croydon, which, like Lambeth, was no other than a manor house; but it may be accounted for, from the address of his correspondent Andrew Olowsky, archbishop of Gnesen in Poland. Pope Leo X. in the year 1515, constituted the archbishops of this see Legates *a latere*; and in his grant vested them with all privileges, liberties, exemptions, &c. that the Archbishop of Canterbury enjoyed in their legatine capacity. Olowsky, who was archbishop in 1675, wishing to be assured what these privileges might be, applied for information to Archbishop Sheldon; and, as the Primate of the Grand Duchy of Lithuania mentioned his being at his archiepiscopal castle of Lovitz, the Primate of England might judge it proper to notify to his Grace, that his mansion was not a common house, but an archiepiscopal palace†. From my poor house at Buckden, March 7, 1633, Bishop Williams dated a letter to Attorney General Noye; and those who remember Croydon House may be of opinion that the same epithet was as applicable to that edifice‡.

Dr. Ducarel was also of opinion, that other prelates, as well as the Archbishop of Canterbury, had a variety of *palaces* (p. 10.) Palace, however, seems to have been a term appropriated to the mansion of the Bishop in the city, that gave a name to the see. This distinction is plainly marked by Bonner, Bishop of London§, and by the executors of Archbishop Grindal, in the reasons offered why they ought not to pay the heavy dilapidations demanded by Archbishop Whitgrift||. Not but that these manerial houses, whilst inhabited by the prelates, might be entitled to most, if not all the privileges annexed to their episcopal palaces.

Concerning these privileges, many observations occur in the pleadings of the cause between Archbishop Cornwallis, and the parish of Lambeth, on a demand for a poor's rate. And, according to the report of the trial, his Grace's Counsel were much misinformed in some material circumstances of the antient history of this palace; which is the more strange, considering with whom the instructions for drawing the brief may be presumed to have originated.

Mr. Serjeant Hill was willing to have it thought that the palace was formerly a religious house**; a supposition entirely groundless, for it was no other than a manor house belonging to the priory at Rochester, occasionally inhabited by one of the monks, who, as bailiff, or steward, had the superintendance of the farm; and as such it was not entitled to all the immunities annexed to the precincts of the convent to which it appertained.

* Wilkins, v. IV. p. 580, 586.

† Ibid. p. 596, 597.

‡ Ibid. p. 488.

§ Given at my house at Fulham, July 25, 1549. Wilkins IV. p. 36.—Dated in the Bishop's Palace at London, October 25, 1554.—Ibid. p. 108.

|| Strype's Life of Grindal, p. 293. Palace of London; Fulham House; Hadham House.

** *Serjeant Hill*: What I lay down is, where a college is built upon the site of a religious house, which is the case of the palace of Lambeth, p. 91.

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Finding that a religious house had been placed within the area, or tract of ground, mentioned in a deed, dated in 1197, the serjeant and Mr. Dunning contended that the said area is the site of the present palace; but, as to this point, the learned judge, who presided at the trial, repeatedly suggested he had his doubts, and wished to have the matter ascertained.

Lord Ch. J. So the chapel and the area you make the present palace?

Mr. Serj. Hill. The present palace, as I apprehend, if I am right in it; and I submit to you, when you hear the evidence, p. 94.

Lord Ch. J. Brother Hill, I don't observe that you have connected the present premises of the palace of Lambeth with the deed of 1197.—Mr. Dunning said, the area mentioned in that deed was the site of the present palace of Lambeth.—Mr. Serj. Hill. It is highly probable, but cannot be proved at this immense distance of time, p. 121.

This was followed by a conversation between the Chief Justice and the Serjeant, about the meaning of a passage in the deed referred to; and, the Chief Justice being clearly right in the construction of the words, he could not avoid again questioning the validity of the Serjeant's position, that the area is the site of the palace. How does it appear that the chapel and the area is the ground upon which the palace is built?

But that this chapel and area were situated not less than a quarter of a mile from Lambeth Palace, may, in my opinion, be satisfactorily proved by an examination of an authentic conveyance that followed the first exchange made between the archbishop of Canterbury, and the Rochester monks, in 1189, to which the deed of 1197 alludes. It is extant, with seven seals appendant, among the Cotton MSS. and copies of it are inserted in the Appendix to the History of Lambeth Parish, N^o XIV, and in Registrum Rossense by Mr. Thorpe, p. 434. This deed was executed after Baldwin had been compelled by the Pope to demolish the chapel and college he had erected near Canterbury. For, being determined to pursue his plan at Lambeth, he, at the instance and request of the King, procured, from the monks of St. Andrew in Rochester, ground, on which he might erect a house for himself and his successors, and likewise edifices for the prior and the canons of his college. In the deed, the site for the intended archiepiscopal mansion is described to be a part of the *court* of the Grantors, as marked by certain bounds; and twenty-four acres and one perch of their demesne lands *without* the *court* were granted for the building of a church in honour of the Bishop Thomas the Martyr, and for constructing habitations for the canons who were to serve therein.

The court of the manor, part of which was settled on the archbishop, must here mean the yards, garden, and all the premises that are generally comprized in the term *Curtilage*; but not the house, which the monks would unquestionably keep as long as they continued lords of the manor; and in the deed there is a clause of exception of the ditches surrounding their court and garden, and of a free current to and from their mill*.

As

* The mill near the Postern is noticed in the Steward's account in 1321. History of the Palace, p. 12.

As Baldwin went to the Holy Land very soon after the date of this deed, and there deceased before the year 1190; it is not likely that he built a house at Lambeth for himself and his successors; nor could Hubert want a new house, because, by exchange for the manor of Darenth, he soon became possessed of the manor of Lambeth, with the house and all its appurtenances. But a chapel was erected upon the ground allotted to the canons, and they had apartments in the circumjacent area. At the dissolution of this collegiate body, through the prevailing interest of the monks of Christchurch at the Court of Rome, the chapel was entirely demolished, and the buildings of the canons left in a dilapidated state.

Whilst the manor of Lambeth was in the Rochester priory, the bishops of that see were accommodated with a lodging in the manor-house, as often as their business called them to London; and they were accustomed to receive from the demesnes divers articles of provision. In compensation for these allowances, a yearly pension of five marks was granted to them, in perpetuity, payable out of the rectory of Lambeth; and ground was assigned to Bishop Gilbert de Glanville, whereon he built a house for himself and his successors. The ground is marked in the deed, as being near the church of the blessed martyrs Stephen and Thomas, towards the East; and, when conveyed to the Bishop, there were upon it some of the dilapidated edifices of the dissolved college*. It was, therefore, a part of the circumjacent area, so much enquired after. But what is now called Carlisle House was the house belonging to the Bishops of Rochester, and is consequently on the site of the college of canons founded by Baldwin†; nor, on account of its distance from Lambeth Palace, could it ever be considered as connected with the site of that mansion. *Place* is one rendering of the Latin word *area*, and the house of the Bishops of Rochester was for centuries distinguished by the title of La Place‡.

On the transfer of this manor to the see of Canterbury, and on its being made by the archbishops one of their places of abode, the house, with its appurtenances, was exempted from the ordinary jurisdiction of the Bishop of Winchester, and so it has ever continued. In antient times the archbishops appear to have assumed an episcopal authority over the whole parochial district, of which they had the chief lordship; and it has been supposed, upon no improbable grounds, that of the many parishes in different dioceses, subject to their peculiar jurisdiction, they might formerly be proprietors of the capital manor, though the estate was afterwards alienated from the see.

In a deed dated soon after, by which Baldwin confirmed all the manors, churches, &c. belonging to the priory at Rochester, he refers to the above cited passage from the deed of exchange, which he calls an authentic writing; *sicut continetur in autentico Scripto inter nos et eccliam et prefatos monachos inde confecto*. Hist. of Parish, Append. N^o XIII. p. 20, and Regist. Roffen. by Mr. Thorpe, p. 46.

* See Append. to the History of the Parish, p. 6.

† Dr. Salmon, in Surrey, p. 24, concluded the site of the college was afterwards Carlisle House.—History of the Parish, p. 18.

‡ About 83, as concluded by Batteley in Cantuar. Sacr. p. 43.

Harrow

Harrow on the Hill, in the diocese of London, is one of these peculiar parishes, and Lanfranc being, by death, prevented from consecrating a church he had erected there, Anselm persisted in consecrating it, though, after the ceremony was begun, Bishop Maurice sent two of the canons of St. Paul's Cathedral with a letter to the Archbishop, claiming the right of exercising this office, because he was Bishop of London. Anselm afterwards advised with Wolstan, bishop of Worcester, upon this question; who, in his answer, owned his not having heard that this cause was ever before sifted, because no one had yet existed, who was disposed to deprive the Archbishop of this power—that in his diocese Archbishop Stigand, without consulting him, consecrated altars, and even some churches, as well in lands he possessed by gift from secular persons, as in lands received by ecclesiastical inheritance—and that, knowing this to have been done in the diocese of Worcester, he could *believe* it to be the practice in other dioceses. Anselm, writes the historian, strengthened in his opinion by these and other testimonies, which it would be tedious to enumerate,—securely followed the custom of his predecessors, not only consecrating churches without consulting the bishops of the dioceses, but discharging, by himself and his officers, all other divine ceremonies in all his lands *.

It is, however, most likely, that this practice of the Archbishops of Canterbury, though acquiesced in from prudential motives by the Bishops, might be generally deemed an intrusion; and there are not any traces of its being allowed in the subsequent acquisitions of the Archbishops. This unlimited exercise of episcopal authority over the Parish was certainly not admitted on Hubert's obtaining the manor of Lambeth. For in 1197 (May 17), Godfrey, Bishop of Winchester, instituted Bishop Gilbert de Glanville to the rectory of Lambeth, on the petition of Archbishop Hubert; and by the same instrument he confirmed the grant of the yearly pension of five marks, that was by agreement to be paid to the Bishops of Rochester by the Rectors of Lambeth †.

To the deeds of exchange, between Archbishop Hubert and the Prior and the convent of Rochester, the Bishop of Winchester, and several other Bishops, were among the subscribing witnesses; and, as Bishop Godfrey did not make a reserve of his episcopal authority over the church and parish of Lambeth, it may be reasonably inferred, that he considered such a precautionary clause as having a tendency to weaken an unquestionable claim. Whereas, on the other part, Hubert seems to have suspected that his immediate jurisdiction over the church and parish of Darenth, would, on his conveyance of the manor, devolve to the Bishop of the diocese; because he reserved this spiritual right in that church to himself and his successors, till he, or they, should of their liberality grant the same to the Bishops of Rochester ‡.

* Eadmeri Historiæ, Nov. p. 23.

† Hist. of Lambeth Parish, Appen. p. 8.

‡ Hist. of Lambeth Palace, Appen. p. 2 and 3. Hist. of Parish, Appen. p. 3 and 4.

All the parishes of the deanry of Shoreham, of which Darenth is one, though subject to the immediate jurisdiction of the archbishop, are deemed to be within the diocese of Rochester, and have always had a connexion with the diocese. In the times of Popery, the clergy of these parishes did not receive the chrysm from Canterbury, but from Rochester Cathedral, as the mother church; and in the election of members in convocation they vote for the proctors of the diocese of Rochester. But, what is now of much more consequence, the act of Parliament for settling bishop Warner's will having declared, that, in the choice of widows into Bromley college, a preference should always be made to the widows of clergymen within the diocese of Rochester, it was agreed by the trustees of that munificent institution, that "if no widows of clergymen, who were legally possessed of a rectory, vicarage, or perpetual curacy, in the diocese of Rochester, offer themselves, that then the preference be given to the widows of beneficed clergymen, of some of the peculiars belonging to the Archbishop of Canterbury within the diocese of Rochester. (Order of Trustees, June 14, 1716.)

Dr. Ducarel, in his History, p. 20, advanced, that Lambeth Palace is within the diocese of Canterbury; Serjeant Hill, in his plea (p. 89, 92,) repeatedly urged its being in that diocese; Dr. Porteus, in evidence, (p. 99), considered the palace in the diocese of Canterbury, and the parish in that of Winchester; and (at p. 100) we meet with this remark of Lord Chief Justice De Grey—it being proved, and I *suppose* incontrovertibly proved, the palace of Lambeth is in one diocese, and the parish of Lambeth in another, &c. &c.

However, in determining this question, the deliberate and explicit averment of six archbishops, that they considered their manor house of Lambeth as being in the diocese of Winchester, is evidence that must have great weight. And such were the opinions of Courtney, Chicheley, Morton, Warham, Cranmer, and Pole, as appears from these entries in deeds dated at Lambeth Palace.

By Courtney.—Datum et actum in capella manerii nostri de Lambeth, *Winton. diocesis*. Januarii 10, 1386.—Wilkins, Concil. Mag. Britan. III. p. 202.

Chicheley.—Processus contra magistrum Tailour in concilio provinciali factus 1419, Feb. 12. Archiepiscopo, &c. in libraria sua infra manerium suum de Lambeth *Winton. diocesis. situata*, pro tribunali sedente, comparuit personaliter Willelmus Tailour, &c. Ibid. p. 404.

Morton.—Anno 1488, August 4. Coram nobis in quadam interiori camera, infra manerium nostrum de Limehith, *Wintoniensis diocesis nostræ provincie Catuariensis situatum*. Ibid. p. 623.

Anno 1488, March 9.—Coram nobis Johanne archiepiscopo in quadam bassa parlura, infra manerium de Limehith, *Wintoniens. diocesis. situatum* in presentia notarii publici. Ibid. p. 626.

Anno 1490, July 5.—Acta sunt hæc omnia, &c. in quadam alta camera præfati reverendissimi, &c. infra manerium suum de Limehith, *Wintoniens. diocesis. situatum*. Ibid. p. 634.

Warham. Anno 1531, Feb. 24. In quodam superiori cubiculo sive camera infra manerium reverendissimi de Lambithe, *Winton diocesis. situat*. Ibid. 746.

Cran-

Cranmer. Anno 1549, Maii 11. Processus circa negotia hæreticæ pravitatis. In manerio archiepiscopi Cantuarien. de Lambeth Wintonien. diæces. coram reverendissimo, &c. Ibid. v. IV. p. 42.

Pole. Commissio legati de latere, decano et capit. Cantuar. ad dispensandum, anno 1554, idibus Februar. datum Lambethi prope Londinum. Wintoniensis diæces. Ibid. p. 138.

Pole. Anno 1557, March 28, dat. Lambethæ Winton diæces. Reg. Cardin. Polus leg. Ibid. p. 150.

Anno 1557. Sacrum Synodum—usque ad decimum diem mensis Maii proxime frequentis in ædibus nostris Lambethi Wintoniens. diæces. tunc celebrand. auctoritate apostolica continuavimus et prorogavimus. Ibid. p. 151.

Anno 1558, March 25. Decretum Archiepiscopi Cantuariensis Episcopo Norwicensi dat. in manerio nostro de Lambeth Winton. diæces. Ibid. p. 172.

Instead, therefore, of saying that Lambeth Palace is in the diocese of Canterbury, it is conceived, that *as it were within that diocese* is the more proper expression; for, the case is, that not only Lambeth Palace, but the places of residence of other bishops, situated out of their dioceses, whilst inhabited by the respective prelates, have been deemed, by a kind of fiction in law, a part of their districts, in order to render some of their public acts valid. The statute of the 33d of Henry VIII. cap. 31. to which Dr. Ducarel refers *, will countenance this explanation. It was passed for dismembering the bishopric of Chester, &c. from the archbishopric of Canterbury, &c. and the third clause of it is as follows: "*Saving to the bishop of Chester, and his successors, that his house at Weston, being within the diocese of Coventry and Lichfield, shall be accounted and taken to be of his diocese, and that he being resident in the same shall be taken and accounted as resident in his own diocese, and for the time of his abode shall have jurisdiction in the same likewise, as all other bishops have in the houses belonging to their sees, wheresoever they lie, in any other bishopric within this realm for the time of their abode in the same.*"

By the act of the 12th of George III. c. 43, for vesting Ely House in Holbourn in his Majesty, there was a transfer of the bishop of Ely's visitatorial powers over some of the colleges in Cambridge, to the new Ely House, wherever it should be erected. Old Ely House was always in the diocese of London, though the Episcopal authority of the bishop within the precinct was suspended as long as the mansion was the residence of the prelates of Ely. But, on its alienation from that see, the bishop of London resumed his jurisdiction as ordinary. The clergyman, who now performs divine service in Ely House Chapel, officiates under a licence from the bishop †.

But

* History of Lambeth Palace, p. 20. Though, after perusing § 3, it is submitted to the reader's consideration, how far Dr. D. was warranted in his unqualified assertion, that by this statute Lambeth Palace was placed within the diocese of Canterbury.

† Another point, concerning which the chief justice and the gentlemen at the bar differed in opinion, was, whether a parish could be in two dioceses. Mr. Serjeant Hill and Mr. Dunning

But though, as I apprehend, the Palace of Lambeth is clearly in the diocese of Winchester, yet, from the time of its being annexed to the see of Canterbury, it ceased

ning contending, and Mr. Bearcroft for some time admitting, that no such instance could be shewn; whilst the Chief Justice suggested his strong doubts as to the legality of this notion. There are some of the passages alluded to in the report of the trial.

P. 85. *Mr. Serjeant Hill.* There is not, nor can be, a single instance of a parish lying in two different dioceses.

P. 92. *Mr. Serjeant Hill.* There is not, to my knowledge or belief, a single instance, either in any law book or acts of Parliament, nor in the nature of the thing is it possible there should be any, of a parish in two dioceses.

P. 100. *Mr. Bearcroft.* Gentlemen, The archbishop fights with very considerable advantage indeed for, he has the assistance of one of the most learned gentlemen of the profession, who not only comes to me, who am utterly unprepared upon these points, but he has introduced into this cause, with all his own learning, and all his diligence, all that could be scraped and raked together by doctors and proctors, by civil lawyers, and common lawyers, in the course of many months past. But, so extremely valiant is the learned Serjeant upon this occasion, he chooses to throw out a challenge to me (I am astonished he should let himself down so low, as to throw this out to me, who am so much below him in these points) to produce any one dictum or case, from Henry the Third's time to this moment, that will shew the reverse of the proposition he has so mainly depended upon, "that one parish cannot be in more than one diocese at a time." Truly, I think, the learned Serjeant has been about that sort of work, which vulgar people call "breaking an egg with a hammer." He has taken an infinite deal of pains to lay down that law, which certainly no man, who bears the name of a lawyer, can venture much, or at all, to dispute.

Lord Chief Justice. Do they say it is an universal proposition that no part in any parish can subsist in two different dioceses? If the proposition is true, I do not know whence it appears, or whether it is made out as part of ecclesiastical or common law. But if any such proposition is laid down, as a true proposition and universal, in point of law, ecclesiastical, civil, or temporal, I should desire, and be glad, to be referred to it. You have no dry proposition in law you can refer me to.

Page 101. *Mr. Dunning.* I take it to be a matter not so much of law as ecclesiastical antiquity. The ecclesiastical division of the bishop of the diocese is co-extensive with the ecclesiastical division of a parish.

Lord Chief Justice. I do not say it is not so; it is new to me; I am not aware of it. I do not recollect any determinations upon such a point. It is new to me, because I do not see any immediate connexion between the ecclesiastical division of the bishop of a diocese, and the ecclesiastical division of a parish.

Mr. Serjeant Hill. How far usage might overcome it I cannot tell; but it cannot be naturally so, that two dioceses can exist in one parish.

Mr. Bearcroft.* There never was a rule without some exception; though what has fallen from the Bench relieves you and myself from an infinite load of law, which, in some degree, is improperly introduced in this case.

* In this speech of Mr. Bearcroft's is this passage,—"A very learned gentleman has been called as a witness upon this occasion, who, I have no doubt, has thought upon this question very much, and is very able to think upon the subject, though he has thought fit to give no opinion upon it. He has a doubt upon that question." I cannot collect, from any part of the trial, the name of the gentleman referred to by Mr. B.

ceased to be a part of a parish; nor has it ever lost the privileges of this exemption. This was the fixed opinion of Dr. Denne, a late rector, who, with his wonted diligence and accuracy, had himself searched into the rights of his parish. And he has been often heard to declare his being strongly inclined to believe, there might not be another episcopal precinct in England, that has so well preserved its extra-parochial immunities. From examinations of the parish books he was convinced, that as the archbishops had never been legally assessed in any rates strictly parochial, so they had avoided paying any. The only risque which he thought they had of being subjected to assessments for the poor was, that by, design or from inadvertency, relief might be afforded by the officers of the parish to paupers, who had, by service, acquired settlements in the palace. It appears, from the report of the trial, that such a precedent might have been established in the case of a porter to archbishop Secker; and, during the primacy of archbishop Herring, a pauper having applied to an overseer for relief, and been refused, Dr. Denne cautioned the late Mr. Parry, who was for many years receiver to the see, to be upon his guard in future.

The following extracts from the churchwardens accounts shew that there was a misunderstanding between archbishop Parker and the parish, concerning some trees placed without the church-yard, and which his grace doubtless claimed as lord of the manor.

“ xi^o die Marcii, anno vii^o Regnæ Elizab. 1564.

John Hammond, Henry Knight, and Thomas Bisacre, churchwardens.

The same daye & yere ye sd Church-wardens called a vestrye & in the presence of certen of ye parishoners, whose names hereafter are wrytten, did declare there, that they had felled one of the elme trees standing withoute ye church walle to-

Whether the instance I have to offer, of the prelates of two dioceses exercising a part of the ordinary episcopal jurisdiction in the same parish, will be allowed to be a valid exception to the averred general rule, it is not for me, who am not a lawyer, to decide.—But a small river divides the parish of Lamberhurst, it may be, into two nearly equal parts. One part is in that district of the county of Kent that is in the diocese of Rochester; the other is in Suffex, the whole of which county is reputed to be in the diocese of Chichester. In consequence of this situation of Lamberhurst, the bishop of Chichester and his officers, as well as the courts, consistory and archidiaconal, of the diocese of Rochester, have claimed and exercised a power of granting probates and wills, and letters of administration, when the deceased person had been an inhabitant of that part of the parish that is in Suffex. A marriage licence from the bishop of Chichester, though the woman might be an inhabitant of the same part of the parish, was objected to, both because the parish church is unquestionably in Kent, and because canonical obedience could only be due from the vicar to the bishop of Rochester, from whom he received institution.

It so happened, that the house in which the woman lived who was named in the licence, is situated in both counties; and it is apprehended there may be several parishes on the borders of Kent, Surrey, and Suffex, similarly circumstanced.

wards the reparations of the church, for which elmes my lord's grace of Canterbury made clayme thereto. And for as much as the saide parishe hath beene of long tyme in possession of ye same trees, the said parishioners did agree that ye churchwardens, in defense of the church righte, sholde stande to the order of the lawe, with my lord's grace, concerning the same trees."

	<i>s</i>	<i>d</i>
Paid to Mr. Bowyer for counsell when we were in controversie for the trees with my lord of Canterbury's grace	10	0
It'm, payd more to Mr. Bowyer	5	0
It'm, for writing a supplication put up to my lord's grace, Jan. xvi.	1	0
It'm, payd more for bote-hire, and the learned counsell whether my lord's grace should see our liger	4	0

In 1627 and 1673, the parish seem to have been of opinion, that the Archbishops, as possessors of the palace, ought to pave a certain part of the highway, but it was probably not allowed by archbishop Abbot; and certainly not by Sheldon, though he voluntarily contributed towards the charge. The following entries relate to this matter:

	<i>l</i>	<i>s</i>	<i>d</i>
A. 1627. Paid for framing a petition to my lords grace about paving the highway	0	1	8
It'm, for a journey to Ford concerning ye highway	2	0	0

A. 1673. The king's highway from Lambeth bridge towards Newington Butts paved; and the archbishop contributed 50/* thereunto, with this proviso, that no claim should from hence arise to his grace or his successors for the amendment or repair thereof; nor do they apprehend, that such repairs belong to the Parish as a Parish.

It having been so general a practice for lords of manors to build churches near their capital mansions, this affords a strong presumptive proof that Lambeth palace may stand upon the site of the original manor house, though it may be venturous to determine that any part of the Saxon fabric is still subsisting. Dr. Ducarel was of opinion that it might be little better than a good manor house, (Hist. of Palace, p. 10.); but, as it was the place of residence of a king's sister, it is most probable that it was a habitation suitable to a person of her exalted rank.

The Doctor is for giving archbishop Boniface the credit of being the first founder of the present palace, but, as it appears to me, upon very insufficient grounds. In the papal grant to Boniface of a portion of the offerings at Becket's shrine, printed in the note to page 11, it seems to be suggested, that for forty years past the arch-

* This gift of archbishop Sheldon is mentioned in one of the tables of benefactions.—(Hist. of Parish, p. 40.)

bishops had expended money in repairing and improving the house, though there is an expression which likewise implies that the debts contracted by these works were not discharged. This was notoriously the case respecting the great hall of the palace at Canterbury, as Boniface had complained *; and one view of the papal grant might be to enable Boniface to clear off incumbrances at Lambeth. There is indeed an allowance to this archbishop to rebuild the house upon the same or upon a more convenient spot; but there is no evidence of his availing himself of this permission; nor, considering the subsequent incidents of his life, is it likely that he ever engaged in such a work. According to Wilkins, the papal bull is dated in 1162; and, not long after that time, Boniface was so coolly received by the king, and perceived himself to be so obnoxious to both clergy and laity †, that he judged it expedient to retire to Savoy without any intention of returning to England. But, previous to his departure, he committed great waste upon the estates belonging to his see, by cutting down woods, and granting leases of the farms; and, in order to amass the more wealth for his support abroad, he exacted various loans from his dependents, and pillaged the clergy of his province. (Godwin de Præsul. edit. Richardson, p. 96.)

Somewhat astonishing is it, that the monks of Christ church, Canterbury, should have so readily acquiesced in the papal grant to Boniface of a fourth part of the offerings of Becket's shrine for rebuilding Lambeth palace, without stipulating that no bishop should be consecrated within its walls, no councils held, no abbot admitted, no orders conferred, &c. for such were the humiliating terms on which archbishop Hubert was to be allowed to establish a college of the Præmonstratensian order at Lambeth. And here it may be proper to notice an inadvertency of Dr. Ducarel, who, by a truly literal translation of one of the restrictions, has rendered the passage not only obscure, but erroneous. In the original it is declared concerning these canons—in *nominatione Archiepiscopi, cum sedes Cant' vacaverit, nunquam audientur*, which is thus construed, *who should not, however, be in the nomination of a new archbishop, sede vacante*; whereas the meaning is, that in the nomination of a new archbishop, when the see shall be vacant, these canons were not to have voices. (Hist. of Parish, p. *16.)

Whilst the manor of Lambeth belonged to the priory of Rochester, its bishops, as already mentioned, often resided in the house; and with them, not unfrequently, the archbishops of Canterbury. It must, therefore, have been a mansion large and

* Boniface, writes Somner, (Antiq. of Canterbury, p. 128.) was wont to boast, *my predecessors built the hall at a great expence. They did well indeed; but they laid out no money about this building, except what they borrowed: I seem indeed to be truly the builder of this hall, because I paid their debts.*

† Several years before, Boniface's insolent and barbarous treatment of the sub-prior of St. Bartholomew's had so incensed the citizens of London, that his life was in danger, had he not got to the river side, and escaped in a wherry to Lambeth Palace; from whence, as a safe citadel, he issued the sentence of excommunication against his opposers. (Godwin de Præsul. p. 93.)

commodious. With an exception to Becket, there are, I think, traces of some public act done in this house by every archbishop from the time the monks of Rochester became possessed of it till its alienation. For though, in some of the passages that will be cited, Lambeth is only mentioned; yet it is so explicitly averred in others, that the archbishops were at the manor house, that it may be presumed that this was their regular inn; and it is to be considered that the patronage of the bishopric of Rochester was then in the fee of Canterbury.

A. 1096, June 14. In the ville of St. Andrew, of Rochester, which, situated near London, is called Lambeta, Anselm ordained Sampson, bishop elect of Worcester, both deacon and priest; and he ordained Gerrard, bishop of Hereford, priest. The day after, the archbishop consecrated these prelates; Gundulph, of Rochester, being one of the assisting bishops. (Eadmer, Hist. p. 35).

A. 1097. Anselm ordained Hugh, abbot of St. Austine, at Lambeth, in the chapel of the church of Rochester, where the archbishop then lodged. (ibid. p. 93. & X. Script. col. 1327.) This chapel appears to have been richly and elegantly furnished by the countess Goda, it being recorded of Ralph (brother of Ansfrid the sheriff); who was the first steward of the manor, that he never went to Rochester without carrying to his priory some of the ornaments that had belonged to their noble benefactors. They, are specified in Registrum Roffense, by Mr. Thorpe, p. 119.

A. 1100. Archbishop Anselm presided at the council held at Lambeth, which announced the legality of the intended marriage of King Henry I. with Matilda, daughter of Malcolm King of Scotland*.

A. 1115. Gerard, chaplain to the queen, was elected bishop of St. Davids, and ordained priest at Southwark by the bishop of Winchester. Archbishop Ralph had proposed consecrating him in the church of his inn at Lambeth; but, the queen having an inclination to be present, the ceremony was performed the day after in Westminster abbey. (Eadmer. Hist. p. 116.)

A. 1120. Archbishop Ralph consecrated Richard bishop of Hereford, January 26, at Lambeth. (Godwin de Præful. p. 482.)

A. 1125, April 12. Archbishop Corboyl consecrated Siffred bishop of Winchester at Lambeth; as he did, at the same place,

A. 1133, October 1, Nigelus, bishop of Ely. (ibid. p. 503, & 250. and Ang. Sacr. v. i. 619.)

A. 1143. Archbishop Theobald consecrated Gilbert, bishop of St. Asaph, at Lambeth; Ascellinus, bishop of Rochester, assisting. (Godwin, p. 633. not. & X. Script. col. 1359, 20.)

A. 1152. The same archbishop consecrated, at Lambeth, Geoffry, bishop of St. Asaph, being assisted by Walter, bishop of Rochester. (ibid. p. 633, not. & X. Script. col. 1367, 20.)

* Statuto itaque die coeant ad nutum illius (Anselmi) episcopi, abbatas, nobiles quique, ac religiosi ordinis viri in villa sancti Andreæ de Rovecestra, quæ Lambeta vocatur, quo et ipsum præsentis negotii tunc tenor adduxerat. Eadmeri Hist. L. III. p. 57.

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A. 1153. Archbishop Theobald was at Lambeth when he committed to the custody of the abbot of Gloucester, Walter, prior of Christ church, whom he had lately deposed. (X Script. col. 1313, 16.)

Though we have no account of Becket's being at Lambeth, yet on the vacancy of the see of Canterbury by his death, the suffragan bishops, in pursuance of the order of Richard de Luci, assembled at that place; and, if not unanimously, they at least with one voice made choice of Roger, abbat of Bec, to be his successor; but he would not accept the trust. (X Script. col. 561.)

A. 1180. August 10, Archbishop Richard consecrated, at Lambeth, Baldwin, bishop of Worcester. (X Script. col. 1457.)—and

A. 1185. It is probable that archbishop Baldwin himself ordained Gilbert de Glanville, bishop elect of Rochester, priest at Lambeth, Sept. 21*, previous to his consecration at Canterbury on the 29th of that month. It is, however, certain that

A. 1189, December 31, the same archbishop consecrated, at Lambeth, Richard Nigel, bishop of London, and William Longchamp, bishop of Ely. (X Script. col. 1564.)

Public Acts and Occurrences in Lambeth Palace, to be added to those noticed in the History, pp. 80, 81.

A. 1345. In 19 Edward III. John de Montfort duke of Brittany did homage to the king in Lambeth palace. Collins's Peerage, Earls, II. 1. p. 410.

A. 1307, October 10, William of Wykeham was consecrated bishop of Winchester in St. Paul's Cathedral; but Simon de Langham, archbishop, kept the consecration feast at Lambeth with the greatest magnificence. (A. S. v. I. p. 47.)

A. 1408. In the account given of the convocation, assembled by archbishop Arundel in St. Paul's cathedral in June and July, it is related, that, after the session of July 26, the bishops, abbats, priors, chancellors of the two universities, doctors of divinity and laws, deans, archdeacons, and other venerable persons, eminent in every branch of literature, to a number not easily to be computed, were entertained with elegance, and with great profusion of viands, by the archbishop in his manor of Lambeth. *In omni epularum abundantia, in manerio suo, lautissime conviviavit.* Wilkins, Concil. III. p. 309.

A. 1422. William Tailour, priest, and master of arts, was one of the Lollards persecuted by archbishop Chicheley. At his first appearance at Lambeth, September 12, the archbishop was in his library, sitting upon his tribunal, when Tailour confessed, that, fourteen years before, he had been excommunicated by Arundel, on a charge of heresy; but, now abjuring such notions, and taking the requisite oath of submission to such sentence as should be enjoined, he was promised absolution: and on the 14th of the same month he was again brought before archbishop

* A. 1185. Gilbert de Glanville, elect. apud Ottesford Episc. Roffen. July 16. Presbyter ordinatus apud Lambetham die 21 Sept. consecratus Cantuariæ a Baldw no die 29 Sept. A. S. v. I. p. 346. not.

Chicheley

Chicheley in his chapel at Lambeth, and with the usual ceremony released from the excommunication. February 22, &c. the same year, Tailour appeared a third time before the archbishop, who was then seated judicially in his chapel, and he was now convicted of being a relapsed heretic. In consequence, he was, on the last day of the month, degraded in form from all his clerical functions, and delivered up to the secular power. Chicheley himself presided in St. Paul's Cathedral, where the sentence of deprivation was executed. The principal tenets deemed heretical in Tailour by this illustrious prelate, and his learned assessors, were,—That prayer ought to be addressed to God only—that praying to any created being is idolatrous—and that the worship due to God was not due to Christ in his human, but in his divine nature. Wilkins, Concil. v. III. p. 407—413.

Dr. Ducarel observes (Hist. of Palace, p. 46) its not being said that Tailour was confined in the Lollard's tower; and it appears by the process related at large in Wilkins's Councils, that he was then, and had long been, in the custody of the bishop of Worcester, (*quem Episcopus Wigorn. habuit ad tunc et adiu habuerat in custodia carcerati*), the prisoner having advanced his supposed heretical opinions at Bristol, within the diocese of Worcester. But I find, that in 1531, during the primacy of Warham, the venerable Hugh Latymer, after being excommunicated for a supposed act of contumacy, was ordered by the archbishop to remain in close custody in his manor of Lambeth*.

In the rout of the Scots army, November 25, 1542, the earl of Cassils, who was one of the many persons taken prisoners, was sent to Lambeth Palace, and was kept on his parole. Archbishop Cranmer studied to free him from the errors of Popery, and was so successful, that this nobleman became afterwards a great promoter of the reformation in his own country. Burnet's Hist. of Reform. vol. I. p. 305. The following persons were delivered to the charge of archbishop Parker: Cuthbert Tunstall, bishop of Durham. Par. App. 40. Thomas Thirleby, bishop of Ely. They died in the palace, and were buried in Lambeth Church. Pal. App. p. 40, 37, 38. Hist. of Pal. p. 38.

A. 1446, October 21. Archbishop Stafford held at Lambeth a convocation of all the prelates resident in London, to deliberate about the payment of a tenth imposed by the pope. The king's prohibition was offered as a plea for not agreeing to this demand. In the proceeding, one of the rooms of the palace is thus noticed:

Apud celebrato prandio in secundâ suâ camerâ paramenti habuit colloquium cum Epif. Ciceft. collectore papæ Ladovico, &c. Wilkins, Concil. v. III. p. 549, 550.

A. 1452. On account of the great infirmity of archbishop Kemp, the Convocation was adjourned from St. Paul's Cathedral to the manor of Lambeth, to meet, February 26, and to be continued from day to day. They assembled in the high great chamber (*in altâ camerâ majori*); and the collector of Nicholas V. having

* Quo facto reverendissimus decrevit predictum Hugonem Latymer remanere in salvâ custodiâ in manerio suo de Lambeth. Wilkins, Concil. III. 747. Of Latymer's troubles at this time, and the arts used to ensnare him, see his own account in Strype's Eccles. Mem. v. I. p. 162.

represented the danger from which the pope and the conclave had escaped, by a conspiracy planned to destroy them, the archbishop offered up a prayer of praise and thanksgiving for their deliverance. Wilkins, Concil. v. III. p. 562. The chamber here noticed is most probably what is now called the Guard Chamber. Hist. of Palace, p. 13 and 40. In the names of the rooms temp. Elizabeth or James (Hist. of Palace. p. 84) the first is the Hall; and the second the Great Chamber, doubtless the room that communicates with the principal stair-case; and it is an apartment very spacious and lofty.

✠ A. 1481. The bull of pope Innocent IV. against the rebellious subjects of King Henry VII. was exhibited to archbishop Morton in a certain inner chamber within the manor of Lambeth. Wilkins, Concil. v. III. p. 623.

✠ A. 1490. Archbishop Morton's admonition of the abbot of St. Alban's was delivered in a certain high chamber within the manor of Lambeth. Wilkins, Concil. v. III. p. 634.

A. 1511. Archbishop Warham's proceedings this year, against divers reputed hereticks, in his court held at Lambeth, are mentioned in bishop Burnet's History of the Reformation, vol. I. p. 27. This is the dark side of Warham's character; but his discouraging the bishop of London's (James) accusation of dean Colet, on a charge of heresy, did him great credit; and, when reconciling the difference that had long subsisted between the dean and an old uncle, and which was nearly brought to an extremity, even at the archbishop's table at Lambeth, the primate appears in a truly amiable light. Knight's Life of Colet, pp. 90 and 245, &c.

A. 1533. May 28. Archbishop Cranmer confirmed, at Lambeth, the marriage of king Henry VIII. with lady Ann Boleyn. Ridley's Life of bishop Ridley, p. 82.

A. 1534, April 13. The commissioners sat at Lambeth, to administer the oath of succession to the crown, upon the heirs of queen Ann, to the clergy, and chiefly those of London, that had not yet sworn; who all took it, not one excepted. And a certain doctor, vicar of Croyden, that it seems made some boggle before, went up with the rest; of whom Sir Thomas More, who then stood by, made an observation, how, as he past, he went to my lord's buttry-hatch, and called for drink, and drank *valde familiariter*; whether, saith he sarcastically, it were for gladness or dryness, or *quod ille notus erat pontifici*.—The same day, were conveyed hither, from the Tower, bishop Fisher, and sir Thomas More, the only layman at this meeting, to tender this oath to them; who both, being separately called, refused it. Memorials of bishop Cranmer, p. 26.

A. 1536, May 17. Archbishop Cranmer, being judicially seated in a certain low chapel within his house at Lambeth, (*in quodam basso sacello infra aedes nostras infra Lambeth*), by a definitive sentence annulled the marriage between king Henry VIII. and Ann Boleyn, his queen; she, in order to avoid the sentence of burning, having confessed to the archbishop some just and lawful impediments to her marriage with the king. Wilkins, Concil. III. p. 803.

A. 1537.

A. 1537. The two archbishops, divers other bishops, and learned divines, by virtue of a royal commission, devised *the godly and pious Disposition of a Christian Man*, usually styled, from the composers of it, *The Bishops' Book*. Their meetings were at Lambeth palace*; and when the work was in effect nearly drawn to a conclusion, the archbishop applied to secretary Cromwell for the king's licence to separate, the plague then raging at Lambeth, and persons dying even at the palace gate. Strype's Memorials of Archbishop Cranmer, p. 51.

A. 1554, November 24. Cardinal Pole, on his arrival, went to Court, and from thence into his barge to his palace at Lambeth, lately archbishop Cranmer's. Strype's Eccles. Mem. v. III. p. 203.

December 5. The cardinal summoned the bishops and inferior clergy, then assembled in convocation, to come to him at Lambeth, there to be absolved from all their perjuries, schisms, and heresies. Ibid. p. 205.

January 23. All the bishops went to Lambeth, to receive the cardinal's blessing, and directions. Burner's Hist. of the Reformation, v. II. p. 279.

A. 1555, January 21. A session of the convocation was held in the upper apartment at Lambeth Palace.

February 10 was the 10th session of the same synod, when a mass of the Holy Trinity was said in the chapel, the archbishop, bishops, and clergy, with a great multitude of people being present. Mass being finished, some prayers were recited by the cardinal; and afterwards, master Watton delivered from the pulpit a discourse in Latin. Wilkins, Concil. v. IV. p. 132.

A. 1557. Cardinal Pole notices some adjournments of his legatine council to his house at Lambeth. Ibid. p. 151.

A. 1559, February 11. Archbishop Parker commissioned Nicolas (Bullingham) bishop of Lincoln, to ordain ten deacons and four priests; which was performed in a certain low chamber, within the archbishop's manor of Lambhith. Strype's Annals, vol. I. p. 160.

March 10. In a certain inner chamber within the manor of the archbishop at Lambhith, called *The Chamber of Presence*, the archbishop committed to Nicolas, bishop of Lincoln, the ordination of such as were approved by his examiners. Then were ordained 120 deacons, 37 priests; and seven took deacons and priests orders together. Ibid.

* According to Dr. Ducarel (Hist. of Palace, p. 43), the first mention of the gallery is in the will of archbishop Parker, though he had observed (at p. 16) from bishop Godwin, that cardinal Pole had built "a certain gallery towards the East, and some few rooms adjoining:" the word however in Godwin de Præful. edit. Richardson, p. 151, is *solarium*, which may mean an apartment of a different kind (*solarium quoddam orientem versus Lamethæ extruxit, et edificia nonnulla vicina*); and it is certain that one of the conferences between Stokesley, bishop of London, and Sampson, bishop of Chichester, concerning the bishop's book, is noticed by Strype as being in the *gallery*, at their departure from archbishop Cranmer. Eccles. Mem. v. I. p. 326.

A. 1561, April 12. At a second session at Lambeth, sundry articles were agreed upon by the archbishops of Canterbury and York, with the assent of the bishops. Article 9th was, "that all such marriages, as have been contracted within the Levitical degrees, be dissolved; and, namely, those who have married two sisters, one after another, who are by common consent judged to be within the same." There were also injunctions to be confessed and subscribed by them that should be admitted readers. Among which were the following: "I shall not minister the sacraments, nor other public rite of the church, but burie the dead, and purifie the women after their childbirthe. I shall keep the register book according to the injunctions. I shall dailie, at the least, read one chapter of the Old Testament, and one of the Newe, with good advisement to the increase of my knowledge." For deacons: "I shall not openlie intermeddle with any artificer's occupation, as covetously to seek a gen thereby, having in ecclesiastical lyving the summe of 20 nobles, or above, by yere." Wilkins Concil. v. IV. p. 224 and 5.

A. 1564, March 24. Archbishop Parker, the bishop of London, (Grindal) and others of the ecclesiastical commission, sat at Lambeth, to introduce the Reformation in minister's habits. (Strype's Life of Grindal, p. 98.). On this memorable occasion, the number who appeared at Lambeth were 140. Ibid. p. 99. See also p. 104, concerning the dealing with those who would not conform. See Hist. of Palace, Append. p. 71.

A. 1571. Archbishop Parker adjourned the Convocation to April 27, to meet at Lambeth House (*ad aedes Lambethanas*). The sixth session was held May 11, when the bishops assembled in the dining-room (*in cenaculo Lambethano*), and treated about the affairs of the church, the Book of Articles, &c. in private, (*secrete, remotis omnibus arbitris*). Wilkins Concil. v. IV. p. 262.

A. 1575, February 9. Archbishop Grindal made a public entertainment at Lambeth; where, it being a Parliament time, no doubt, great numbers of the nobility and gentry dined with him. Among the rest of the guests was the lord Gilbert, the earl of Shrewsbury's eldest son; to whom the archbishop then related his father's honourable reception of him at Rufford, in his coming up from York. Strype's Life of Grindal, p. 193.

A. 1576. In this year was granted a new commission for ecclesiastical affairs. The archbishop for his state sat in his palace at Lambeth, with other commissioners associates, every Thursday in the forenoon; and, on the other day, the court was kept, after the delegate's court, in the consistory of St. Paul's. Ibid. p. 209*.

A. 1588.

* The queen's purveyors of timber, wanting it either for shipping or her other works, took some quantity out of the archbishop's woods near Canterbury. Upon which, archbishop Grindal dispatched a letter hastily to court to his friend, the lord treasurer, May 24, 1578, acquainting him with this affair, and letting him know first, that there was but small store of timber in those woods; and withal, that not only three of his own mansion-houses, standing at or near Canterbury, and divers of his farmers houses and mills, were to be maintained therewith; but also, that

A a

timber

A. 1588. Archbishop Whitgift being so ill that he could not, without danger of his life, meet the convocation at Westminster abbey, it was adjourned to Lambeth Palace. Remarks of a defenceless cause by Bishop Gibson, p. 26.

A. 1605, March 30. A process was issued against the clergy of the diocese of Exeter by archbishop Bancroft, who was sitting in his library (*Musæo*) within his manor of Lambeth. Wilkins Concil. v. IV. p. 412.

A. 1610, October 9. In pursuance of the king's letters patent, archbishop Bancroft issued a prescript from his manor of Lambeth, for consecrating three bishops of Scotland, who were then resident in England. It was directed to the bishops of London, Ely, Rochester, and Worcester; and the persons to be consecrated were, John Spottiswood to the archbishopric of Glasgow; Gawin Hamilton to the see of Galloway; and Andrew Lambe to that of Brechin. Wilkins Concil. v. IV. p. 443.

It is mentioned in the History of the Palace, p. 33, 35, that archbishops Cramer, Pole, and Parker, had large establishments of domestics; nor is it unlikely but that Grindall and Whitgift might keep up the same dignity and hospitality. That there was a falling-off by Bancroft in this respect is admitted by Fuller in his peculiar mode of expression. "For true it is," remarks this quaint writer, "this archbishop maintained not the state of officers, like predecessor or successor, in housekeeping, having a citizen tradesman (more acquainted with thrift than bounty) for his domesticall steward. Yet was he never observed, in his own person, to aim at the enriching of his kindred, but had his intentions to make pious uses his publick heire. His clear estate at his death exceeded not six thousand pound; no summe to speak a single man covetous, who had sat six years in the see of Canterbury, and somewhat longer in London." Church History, book X. p. 57.

A. 1617—1620. Archbishop Abbot, and others his Majesty's commissioners in causes ecclesiastical, certainly held their meetings at Lambeth in these years, there being, in Dr. Featley's *Clavis Mystica*, five sermons which he preached before them in his grace's chapel; there is also a sixth in the same collection, mentioned to have been delivered before his grace, and divers other lords and judges, spiritual and temporal in Lambeth. Text, Psalm II. v. 10. Subject, the characters of Heavenly wisdom. Serm. VIII. p. 93. The preceding sermon, which was preached before the high commission, has this singular title, Pandora's Boxe; or, the cause of all evils and Misery. Text, Hof. XIII. v. 9.

Archbishop Abbot, complaining of the charges to which he was subject from the high commission court's being held at Lambeth Palace, thus expresses himself in his narrative.

"I think it may be justified by my officers upon oath, that since I was archbishop, this thing alone hath cost me, out of my private estate, one thousand pound

timber was to be brought thence by water to Lambeth, for maintenance of that house. For, that the woods of the see in the parts near to that palace were so decayed, that there was not convenient timber so much as to make planchers for a stable. Strype's Life of Grindal, p. 241.

and

and a half, and, if I did say two thousand, it were not much amiss, beside all my trouble of my servants, who, neither directly, nor indirectly, gained 5l. by it in a whole year, but only travel and pains for their master's honour, and of that they had enough, my houses being like a great hostry every Thursday in the term, and for my expences no man giving me so much as thanks." Whitlock's Memorials, vol. I. p. 452.

"At the opening of the commission for the loan, when, after some trial in Middlesex, the first sitting was for Surrey, in my house at Lambeth, and the lords were there assembled with the justices of the whole county, I gave them entertainment in no mean fashion. And I sate with them, albeit I said nothing; for, the confusion was such, I knew not what to make of it. Ibid. p. 455.

A. 1622, March 30. A commission was issued to archbishop Abbot, the bishops of Lincoln, Durham, Winchester, and several other privy counsellors, to enquire into the offences imputed to Anthony de Dominis, archbishop of Spalato, who, on his coming to England, had met with a very honourable reception, both in the universities and at court, upon the presumption of his having renounced all communication with the church of Rome. The king had recommended him as a guest to archbishop Abbot*, and in the chapel of Lambeth he assisted at the consecration of some English bishops. He was also preferred by his majesty to the mastership of the Savoy, and the deanery of Windsor. He appeared personally before the commissioners at Lambeth, when the archbishop, by the king's special command, recapitulated, in a long Latin speech, the many misdemeanors of Spalato, principally insisting on his changing of religion, as appeared by his purpose of returning to Rome; and that, contrary to the laws of the realm, he had held correspondence, by letters, with the pope, without the privy of his majesty. To which charges when Spalato had made rather an evasive answer than a just defence, the archbishop, in his Majesty's name, commanded him to leave the kingdom within twenty days, and, at his peril, never to return again. Collier's Eccl. Hist. v. II. p. 727, and Fuller's Church Hist. book x. p. 98.

A. 1633, August 4. Archbishop Abbot died; and two days after, when bishop Laud waited on the king his majesty received him with this address, *My Lord's Grace of Canterbury, you are very welcome.* Orders were forthwith issued for expediting the translation; and, by a letter to the archbishop elect, dated September 8, the king "required him to use all such ceremonies and offices, and to carry himself with the same state and dignity, and to assume such privileges and pre-eminences, as his predecessors had heretofore used and enjoyed. In pursuance of this direction, on September 19, the day of his confirmation in Lambeth Chapel, the archbishop kept a solemn and magnificent feast at his house at Lambeth, his state

* He was, observes Fuller (Ch. Hist. book X. p. 100), of so imperious and domineering a spirit, that (as if the tenant was the landlord), though a stranger, he offered to controul the archbishop of Canterbury in his own house.

being set out in the *Great Chamber* * of that house, and all persons standing before it after the accustomed manner, his steward, treasurer, and comptroller, attending with their white staves in their several offices. (Le Neve's Lives of the Archbishops, vol. I. p. 127). As, according to lord Clarendon, (History of Rebellion, book ii.) within a month, or thereabouts, after the death of archbishop Abbot, the archbishop was settled in the Palace of Lambeth, the house must, in general, have been left, not only in a comfortable, but decent state of reparation; a circumstance not a little to the credit of Abbot, who, as it is well known, was not a favourite character with Laud.

To the account of the tumult at Lambeth House, May 6, 1640, related in the History of the Palace, Appendix, p. 70, may be added, from Lord Clarendon's Hist. b. II. its being deemed so just a cause of terror, that archbishop Laud, by the king's command, continued for some days and nights at Whitehall. And that the inhabitants of Lambeth defended the archbishop against the attack of these insurgents, appears from the following entry in the churchwardens accounts :

" Paid for training when the mutiny was in Lambeth against the archbishop, 11."

In the History of the Palace, p. 18, it is mentioned, that Lambeth House was for a while made a prison for the royalists. Guy Carleton, dean of Carlisle, was one of the persons committed to it; but he fortunately escaped beyond sea. (Walker's Sufferings of the Clergy, part ii. p. 214.) And bishop Kennet says, that of near an hundred ministers from the West of England, who were imprisoned in Lambeth, almost all died of a pestilential fever. (Register and Chronicle, p. 842.) But the register of the parish shews, that they were not the clergy only who died under confinement, there being, under the year 1645, the following entries of burials :

July 3. Ralph Peereson, a prisoner in Canterbury House.

Aug. 13. St. George Bunckley, ditto ditto.

Aug. 15. Lieutenant Ward, ditto ditto.

Aug. 22. Thomas Powlet, gent. ditto ditto.

Sept. 3. Thomas Lewis, gent. ditto ditto.

Dec. 4. Mr. Thomas West, ditto ditto.

The following minute is in the vestry book :

A. 1656, Dec. 30. Ordered by the vestry, that care be taken by Mr. Burt, Mr. Searle, and Mr. John Gore, to preserve unto this parish their right to the *collendines* belonging to the said parish, and that the charge thereof be defrayed by the churchwardens for the time being.

Dr. Denne was of opinion, that not *collendines*, but *corrodies*, was the word intended, and that the order of vestry referred to the weekly gifts of provision at the palace gate, which were most probably withheld after the Long Parliament had

* This feast, it is plain, was kept in what is now called the Guard Chamber; one would have rather expected, that his grace might have thought it more suitable to his dignity to have held it in the Great Hall.

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seized the revenues belonging to the see of Canterbury. Of this dole there is a particular account in the note to the History of the Palace, p. 31; and, in support of Dr. Denne's conjecture, it may be remarked, that, among the servile tenures of lands in the parish of Lanchester in Durham, it is mentioned, that, when the villans mowed the lord's meadow, they were to have from the lord their mews, called a *corrody*. (Baldon Buke, as cited in the history and antiquities of Durham, vol. ii. p. 352). Upon which, Mr. Hutchinson, in a note, observes, that the word *crowdy* is a name in general acceptation in the north for a mews of oatmeal mixed with water, which is the diet of the Scotch shepherds, and much in use among the common people of the northern countries of England.

OF ROYAL VISITS TO THE ARCHBISHOPS OF CANTERBURY AT LAMBETH PALACE.

5. Henry VIII. A. 1513. Charles Somersset was created earl of Worcester at this palace; from which it may be presumed, that the king was at that time visiting archbishop Warham. Magna Britan. Antiq. et Nov. vol. VI. p. 258.

A. 1543. Though in the instance next to be cited, the same prince did not enter within the walls of the palace, yet his benevolent visit at Lambeth Bridge to archbishop Cranmer, the then most reverend owner of the house, deserves to be noticed. The occurrence alluded to is, the king's designedly coming one evening in his barge; and the archbishop standing at the stairs to pay his duty, his majesty called him into the barge, in order to put him in a way to frustrate the malicious contrivances of bishop Gardiner, and others, to accomplish his ruin. Strype's Mem. of Cranmer, p. 118.

A. 1556, July 21. The queen removed from St. James's in the Fields unto Eltham, passing through the Park and Whitehall, and took her barge, crossing over to Lambeth, unto My Lord Cardinal's Place. And there she took her chariot, and so rid through St. George's Fields to Newington, and so over the fields to Eltham, at five o'clock in the afternoon. She was attended on horseback by the cardinal, &c. and a conflux of people to see her grace, above ten thousand. Strype's Eccles. Mem. v. III. p. 304*.

December 22. The queen removed from St. James's through the Park, and took her barge to Lambeth unto the Lord Cardinal's Place; and there her grace dined with him and divers of the Council. And after dinner she took her journey unto Greenwich, to keep her Christmas there. Ibid. p. 310.

A. 1557, July 15. The queen dined at Lambeth with the lord Cardinal Pole; and after dinner removed to Richmond, and there her Grace tarried her pleasure. Ibid. 379. Of the queens Mary and Elizabeth being at Lambeth notice is taken

* Sept. 19, the queen, having been some time at Croydon, the archbishop's place removed unto St. James's her own place, with the lord cardinal and others attending. Ibid. p. 305.

in the following transcripts from the Churchwardens Accounts; and in some of the items are marked their visits to the archbishops of Canterbury.

- A. 1555 *—1557. Payde to the ryngers when the king and the quene s. d.
 came from Hamton Court to Grenewich, in the monet of August, o 8
 To the ryngers, when the quene's grace came from Westminster to
 Lambet, in the monet of July, - - - - - o 6
 To the ryngers, Sept. ix. when the quene's grace came to Lambeth
 church, - - - - - o 4
 A. 1565. For ryngyng the xii. of Maye, when the quene's majestie
 went to Grenwiche, and came again to Westminster the same daye, 1 o
 A. 1565, October 29. Payd for rynging, when the quene's majestie
 went to Nonfuche, and at her comyng home, - - - 2 o
 A. 1566. For rynging when the quene's majestie went to the erle of
 Suffex, - - - - - 1 4
 For rynging when the quene's majestie came from Richmond, - o 8
 A. 1568. For rynging when the quene's majestie went to Grenwich, o 8
 A. 1569. For rynging when the quene's majestie dined at my lorde's
 grace of Canterbury.

It might be at this visit, that her majesty, in so unprincely a manner, thanked Mrs. Parker for her hospitable reception, declaring that she knew not how to address her—"Madam, I may not call you, and mistress I am ashamed to call you, so as I know not what to call you"—(History of the Palace, p. 55). The compiler of the Regulations of the Officers of the Primate's Household seems to have had no doubt in this respect; for when he mentions the archbishop and his lady together, he terms them their graces, and Mrs. Parker he repeatedly styles her grace. See Append. to History of the Palace, pp. 29, 30, 31, &c.

1571, April 20. For rynging when the quene's majestie rode about St.
 George's Fields, - - - - - 1 o

It was at this time that the archbishop Parker had an interview with the queen upon Lambeth Bridge †, after he had given offence to her, because he had freely spoken to her concerning his office. The archbishop relates this incident in a letter to lady Bacon—"I will not," writes he, "be abashed to say to my prince, that I think in conscience in answering to my charging. As this other day I was well chidden at my prince's hand; but with one ear I heard her hard words, and with

* In Strype's Memorials, v. III. p. 215, is this article from the journal of one who lived in those days: A. 1555, the 30th of the said month of April, tidings came to London, that the queen was delivered of a prince; whereupon was great ringing of bells through the city, &c. &c. And in the churchwardens account of Lambeth is this item, paid to the ringers when tidings came that the quene was brought to bed, 6d.

† It was in this year that the archbishop repaired and beautified his palace, covering the Great Hall with shingles, and making intirely the long bridge, that reached to the Thames, &c. &c. Life of Parker, p. 332.

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the other, and in my conscience and heart, I heard God. And yet, her highness being never so much incensed to be offended with me, the next day coming to Lambeth Bridge into the fields, and I, according to my duty, meeting her on the bridge, she gave me her very good looks, and spake secretly in mine ear, that she must needs continue mine authority, before the people, to the credit of my service. Whereat, divers of my *Arches* then being with me, peradventure mervailed; where peradventure somebody would have looked over the shoulders, and slyly slipt away, to have abashed me before the world." Strype's Life of Parker, p. 258.

A. 1573, March 3. For making cleane the church yard against the	s.	d.
Quenes Majestie came to my lord of Canterbury's,	0	4
Payd to the ryngers on that day,	3	5
A. 1575. Payd for rynging when the quene's majestie took her coach		
here,	2	6
A. 1576, April 21. Payd for rynging when the quene came from		
Grenwich and took her barge,	3	0
A. 1579, June 2. Paid for rynging when her majestie went to		
Grenwich,	3	4
A. 1583. Paid to the ryngers when the quene's grace came from		
Richmont to Barnsby's (or Barnsley's) house,	3	4
Also, when she dined, and went to Greenwich,	3	4
A. 1585, February 26. Payd for rynging when the quene came to my		
lord of Canterbury (archbishop Whitgift),	1	8
A. 1586, March 27. Paid for rynging, when the quene came to my		
lord of Canterbury,	2	6
March 29. March 29. Payd for rynging when the quene went from		
my lord of Canterbury's to the Parliament House,	2	6
April 6. Payd for rynging when the quene went from my lord of Can-		
terbury to Greenwich,	2	6
October 22. To Denham, for casting the lome out of the palas into		
the church yard, against the quene's majestie coming to Lambeth,	0	8
A. 1587. Paid to the ringers when the quene came from Hounslow to		
my lord's grace, and the morrow when her majestie went to Greenwich,	6	8
A. 1588. Paid for ringinge, when the quene's majestie came from the		
camp to St. James's,	3	0
A. 1602-3, February 19. Payd to the ringers, when the queen re-		
moved from Whitehall to Richmond,	5	0
The day (February 19) does not correspond with the time mentioned by his-		
torians. Baker, in his Chronicle, p. 423, says, that the queen retired to Rich-		
mond at the end of January; and Dr. Robertson (Hist of Scotland, v. II. p. 283,		
8vo edit.) fixes it to the last day of the month. The doctor adds, that she was im-		
patient to retire, and that, removing in a stormy day, her complaints increased.		
Among the charges for ringing on public occasions in the reign of Elizabeth,		
are these items :		

A. 1571.

A. 1571. At the overthrow of the Tourke, - - - s. d.
1 0

The defeat of the Turkish fleet, when a great many of their ships were destroyed by the Christians in the Levant, is the event alluded to. In Strype's Annals, v. II. p. 105, is the queen's command, dated Nov. 8, to the bishop of London, for a thanksgiving prayer upon this occasion; and, at p. 106, is an order of council, directed to the lord mayor, to shew public demonstrations of joy.

A. 1586. For rynging, and for wood to make a bonfyre when the traytors were taken, - - - 1 4

The persons here meant were the conspirators Babington, Bollard, and their associates,

A. 1586-7. For rynging, when the Queen of Scots was put to death, 1 4

This article is a glaring mark of the spirit, or I may say, of the barbarism of the golden age of Elizabeth; and adds weight to the many proofs that have been offered of the artifices devised to inflame the people against the unfortunate Mary, in order to countenance the resolution taken to put her to death. Much dishonour does it reflect upon the character of Wickham, bishop of Lincoln, if what is reported of him is true, that in his sermon preached in Peterborough Cathedral at her funeral, he used these remarkable words, "Let us give thanks for the *happie* dissolution of the high and mighty princess Mary, late queen of Scotland, and dowager of France." Bibl. Top. Britan. N° XL. p. 57). But if a prelate could thus prostrate his sacred office, and a queen be capable of jesting, whilst she was signing a warrant for the execution of a queen and her own nearest relation, (Robertson's Hist. vol. II. p. 168.) can it be matter of surprize, that the ringers of a country parish, situated not far from the palace of their sovereign, should consider the day of Mary's execution as a holyday, and exhibit their customary demonstration of joy!

A. 1604, February 28. The day before the death of archbishop Whitgift, his grace was visited by the king; who, from his sense of the great need he should have of him at that particular juncture, told him, he would pray to God for his life; and that, if he could obtain it, he should think it one of the greatest temporal blessings that could be given him in this kingdom. The archbishop would have said something to the king, but his speech failed him; and though he made two or three attempts to write his mind to him, he could not, the pen falling from his hand through the prevalence of his disease, which was paralytic. Strype's Life of Whitgift, p. 578.

A. 1694, October 3. Queen Mary honoured archbishop Tillotson with a visit, as appears from an entry in the Churchwardens Accounts of five shillings, paid to the ringers on that occasion. This was only seven weeks before the archbishop's decease. In the preceding summer, his grace had called an assembly of the bishops at his palace at Lambeth, where they agreed upon several important regulations which were at first designed to be enforced by their own authority: but upon more mature consideration, it was judged requisite that they should appear under that of their majesties, in the form of royal injunctions. The queen was at different times

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times consulted by the archbishop concerning this business; and it is not unlikely to have been a subject of their conversation in her visit to Lambeth House. These injunctions were issued in the king's name, February 15, 1694, and are published in Wilkins, Concil. v. IV. p. 624. They are also noticed in Dr. Birch's Life of Archbishop Tillotson, p. 307, &c.

A. 1697, February 27. Christopher Clarke, afterwards archdeacon of Norwich, and prebendary of the 5th stall in Ely Cathedral, was ordained priest in Lambeth Chapel, in the presence of the emperor, Peter the Great, czar of Muscovy. Mr. Bentham's History of Ely.

A. 1699. In the process against Watson, bishop of St. David's, on the suit *ex officio*, before archbishop Tenison, and six bishops his assessors, he was cited to appear in the hall at Lambeth House. Burn's Ecclesiast. Law, v. I. p. 208.

The fine South view of Canterbury Cathedral, placed over the chimney in the library, (History of Palace, p. 57,) was a present to archbishop Herring, from the late Mr. B. Dod, bookseller of Ave Mary Lane.

ADDITIONS TO THE LIST OF DOMESTIC CHAPLAINS OF THE ARCHBISHOPS OF CANTERBURY, INSERTED IN THE HISTORY OF THE PALACE, APPENDIX, N° V. p. 21, &c.

In a note it is observed, that in the ancient registers they are called *clerici*, and sometimes *clerici familiares*; *facellani* is another term by which they are distinguished. Wilkins, Concil. IV. p. 40.

CHAPLAINS TO ARCHBISHOP CRANMER.

Bullingham, Nicholas, bishop of Lincoln and Worcester. He attended, as chaplain, at the consecration of bishop Ridley, September 5, 1548*.

Farrar, or Ferrar, Robert, D. D. created bishop of St. David's by letters patent, July 31, 1548, was, according to A. Wood, made B. D. 1543, and about the same time became chaplain to the archbishop. His historian mentions it as the observation of Parsons, the Jesuit, that it was by the example of archbishop Cranmer, Ferrar *learned to get himself a woman also under the name of a wife*, and that by his grace's endeavours he had some *preferment* in the church. That he had any benefice in the patronage of the see of Canterbury, I have not discovered. In Strype's Life of the Archbishop, p. 184, and in the Gentleman's Magazine, vol. LXI. p. 605, the character of bishop Ferrar is vindicated from the malicious aspersions cast upon him by writers Popishly inclined, in consequence of his commendable endeavours to correct the corruptions that had prevailed in his cathedral church.

* Memorials of archbishop Cranmer, p. 176.

Ponet, als Poyner, John, bishop of Rochester and Winchester. In Strype's Memorials of archbishop Cranmer, p. 253, is a circumstantial detail of the ceremonies used at his consecration to the see of Rochester, June 29, 1550. Archbishop Cranmer collated him in 1543 to the rectory of St. Michael, Crooked-lane, in London. (Newcourt, Repert. vol. I. p. 486.); and it was probably by his grace's interest that he obtained the 8th stall in Canterbury Cathedral. In 1547, he was requested by his friend Roger Ascham to present an application to the archbishop for a licence to eat flesh. Memorials, p. 167. The summer-house of exquisite workmanship, erected in the garden of Lambeth Palace in the time of archbishop Cranmer, was chiefly the contrivance of his chaplain Dr. Poyner, who had great skill and taste in works of this kind (Hist. of the Palace, p. 15); and he gave to king Henry VIII. a dial of his device, shewing not only the hour of the day, but also the day of the month, the sign of the Sun, the planetary hour, and the change of the Moon. But what was more to his credit than being an eminent mathematician and an artist, he shewed by his works, in Latin and in English, that he was a man of great learning, and he is said to have been preferred by king Edward VI. in regard of some excellent sermons he had preached before his majesty. Godwin de Præsul. p. 238.

Ridley, Nicholas, bishop of Rochester and London. It is somewhat extraordinary, that the industrious and accurate Strype should not have mentioned bishop Ridley among the chaplains of archbishop Cranmer. He was certainly a chaplain, and retired with the archbishop to Ford in 1537, when the plague obliged his grace to leave Lambeth. Ridley's Life of bishop Ridley, p. 135. In the year following, the archbishop collated him to the vicarage of Herne near Canterbury, and he was the first prebendary in the fifth stall of Canterbury Cathedral.

Becon, Thomas. Of him, and of Richard Harman, Strype observes* that they seem to have been chaplains; but I see no reason to doubt of their having officiated to archbishop Cranmer in that capacity. Mr. Becon was eminent for his useful writings, and was one of the many conscientious clergymen who suffered, for their religion, imprisonment and exile in the reigns of Henry VIII. and Mary. He was one of the six preachers in Canterbury Cathedral, and had afterwards the fourth prebendal stall in that church. He appears to have been possessed of the following parochial benefices: the vicarage of Brensett, in the diocese of Canterbury; that of Christchurch; and, also, the rectories of St. Stephen Walbrooke, and of St. Dionis Backchurch, in London; and, if Newcourt was not mistaken, of the rectory of Buckland, in Herts. In the certificate of the names and qualities of the clergy of London, required by archbishop Parker, in 1561, he is thus returned: bachelor of arts, a married priest, learned, a licensed preacher, not resident, living at Canterbury, and sometimes at St. Stephen Walbrooke, which he held with the

* Memoirs of Cranmer, p. 442, &c.

vicarage of Christchurch*. Newcourt marks him as S. T. P. when he was instituted to the rectory of St. Dionis, Backchurch, August 10, 1563: and bishop Tanner† observes, that Becon having improved himself, at Cambridge, in philosophy and divinity, rose, through all academical honours, to the Theological Chair. And yet, in the above return, he is called bachelor of arts; and in the list of Lent preachers before the queen, in 1565, is only styled Mr. Becon‡. Bishop Tanner has given a list of his numerous writings, with other circumstances relative to him; and his name frequently occurs in Strype's historical publications, particularly in those mentioned in the note §. He died June 30, 1567.

Bernard, Thomas, was in attendance, as chaplain to the archbishop, at the consecration of bishop Ridley, by the bishop of Lincoln. Memorials of Cranmer, p. 176. By the charter of foundation, he was appointed, in 1546, canon of the first stall in Christ Church, Oxford; but was deprived of it in the beginning of queen Mary's reign, and restored in 1559. A licence to preach was granted to him in March 1550. Eccles. Memorials, vol. II. p. 524. He died November 30, 1582, and was buried in the churchyard of Pyrton, in Oxfordshire, (Le Neve Fast. p. 237): of which parish he was probably vicar, it being in the patronage of the dean and canons of Christ Church.

Harman, Richard, is supposed by Strype to have been one of the archbishop's first chaplains. Memorials of Cranmer, p. 424. He removed from King's College to Jesus, where he commenced master of arts with Cranmer. He was one of the Cambridge men elected into St. Fridiswide's College in Oxford, and a sufferer for his Protestant opinions, but he afterwards relapsed into Popery. According to Strype he was a canon of Windsor, though not mentioned as such by Le Neve.

Langley, Thomas, was one of the archbishop's chaplains mentioned as witnesses in a charge of Heresy against John Asheton, priest, December 8, 1548. Wilkins, Concil. vol. IV. p. 40. Bishop Tanner (Bibliothec. Britan. p. 466) notices Thomas Langley for an eminent poet; but he has his doubts whether he were the same person who was rector of Boughton Malherb in Kent, and installed in the first prebend in Winchester Cathedral, October 15, 1599. Sir Thomas Wotton was then patron of Boughton.

Markham, Henry, M. A. styled by Strype chaplain to the archbishop, when named among the twenty-five persons ordained deacons by bishop Ridley, June 24, 1550. Eccles. Mem. vol. II. p. 257. He was admitted to the prebend of *Centum solidorum* in Lincoln Cathedral, March 25, 1550, and installed the next day precentor of that church. B. Willis suggests that he died soon after. Survey of Cathedrals, vol. II. p. 183.

Taylor, Rowland. *Richard* Tayler occurs in the Memorials of Cranmer, p. 176, as a chaplain in attendance at the consecration of bishop Ridley; but in the Christian name there is doubtless a mistake. Rowland Taylor was in 1549 appointed by

* Life of Parker, p. 95. † Bibliothec. Britan. p. 85. ‡ Life of Parker, App. p. 75.

§ Ibid. 72, 130, 228. Annals, v. I. p. 304. Eccles. Mem. v. I. 367, v. III. 250. Life of Grindal, p. 98. Eccles. Mem. v. II. 519.

the archbishop one of the keepers of the spiritualities of the diocese of Norwich, on the vacancy of that see, as also preferred by his grace to the rectory of Hadley in Suffolk. Being remitted by bishop Gardiner from London to Hadleigh, that he might be burnt in his own parish, he there suffered death as a firm believer of the gospel. See an account of him in the books cited below *.

Tod, Gregory, officiated as chaplain at the consecration of bishop Ridley.

Whitewell, John, who will be again noticed among the rectors of Lambeth.

Goldwell, Thomas, S. T. P. is imagined to have been Thomas Goldwell, the last prior of Christchurch, Canterbury, who declined being a prebendary of that cathedral, and accepted a pension of eighty pounds a year; but I have my doubts, because Goldwell, who was chaplain to Pole, was not of Canterbury, but of All Souls College in Oxford, where he commenced B. A. in 1531. Being disinclined to the Reformation, he left England; and, probably on account of his attachment to Pole, was excepted out of the general act of pardon with which Edward VI. closed the Parliament in 1552. The cardinal, before his return home, employed Goldwell on a message to queen Mary; and, by his interest with her majesty, his chaplain was promoted in 1555 to the bishopric of St. Asaph. In 1558, he was nominated to the see of Oxford, but the queen's death prevented a restitution of the temporalities, as it did likewise his intended embassy to the Papal Court, in the room of Sir Edward Carne. Goldwell seems to have had much influence with Pole; for, notwithstanding the suspicions he had entertained respecting Thorneden, suffragan bishop of Dover, as not being well affected to the Romish religion, yet, by the intercession of Goldwell, though not without great difficulty, Thorneden was continued in his office, with more authority concerning those under his care than any bishop in England. Pate of Worcester, and Goldwell of St. Asaph, were the two bishops, whom, at the request of seignior Priuli, the cardinal's executor, queen Elizabeth permitted to attend his funeral; and Strype supposes that these prelates were the speakers, one in Latin, the other in English, of the orations delivered on that occasion. Goldwell soon went again abroad, and became custos of the College at Rome appropriated to English students; (Eccles. Memorials, vol. I. p. 312 †.) and he is said to have been the only Englishman who was present at the Council of Trent in 1562, and subscribed its decrees. He was living in 1558, at the advanced age of fourscore, but died, not long after, at Rome, and was there buried. He was, as Strype remarks, famous for nothing, that he knew of, but for obtaining of the pope, *with much ado* ‡, a renewal of the indulgences to those who made a pilgrimage to the well of St. Winefred in Flintshire. Mr. Addison, in his Travels, informs us, that he saw his picture in the Pope's Gallery at Ravenna.

* Memorials of Cranmer, 192, 422. Burnet's History of the Reformation, vol. II. 281. Magna Britan. Antiq. Nov. vol. V. 297.

† Gent. Mag. vol. LXII. p. 1075.

‡ Magno conatu, magnas nugas. Multis precibus a Papâ impetravit indulgentias renovari. Godwin de Præful. 642. Of bishop Goldwell see also Strype's Annals, v. I. 37. Eccles. Mem. vol. II. 396. III. 134, 463. Wood Ath. Ox. I. No. 135. Bishop Sanders de Schism. Angl. fol. 157, b. Willis, Survey of St. Asaph.

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Clevocke, als Clennock, Maurice, LL. B. the cardinal's chaplain and domestic servant, rector of Orpington, dean of Shoreham and Croiden; for, under these titles Clevocke had a commission from the archbishop, dated August 31, 1557, empowering him to visit the said deaneries*. He was nominated to the see of Bangor, but queen Mary died before he could be consecrated. After the accession of queen Elizabeth he went to Rome; and the English hospital in that city being converted into a seminary for English students, he was appointed the first master, and from that circumstance it was frequently called Maurice College. The pope, however, displaced him in 1581; his extreme partiality for the Welsh students, who were his countrymen, having occasioned perpetual contentions in the society †.

Glazier, Hugh, another of Pole's chaplains, was a mendicant friar. In 1538, he was presented to the rectory of Hanworth in Middlesex, which, in 1546, he exchanged for the rectory of Harlington, in the same county. Whilst incumbent of Hanworth, in a sermon preached in Lent at Kingston, he declared, that whosoever came to church to seek God, he should not find him there, except he brought him with him; and that men ought to put their trust in God's word, and to have better regard to good sermons and preaching than to the sacrament of the altar, mass mattins, or even song. And, in a sermon at St. Paul's Cross, in the first Lent after the accession of Edward VI. to the crown, he asserted the observation of Lent to be of human institution. Being thus an avowed favourer of the Reformation, archbishop Cranmer, in 1541, appointed him his commissary at Calais, and procured for him the seventh prebendal stall in the new-established dean and chapter of Canterbury Cathedral. He, however, after the death of Edward, relapsed to Popery, and was in 1553 presented to the rectory of Deal in Kent; and published a sermon, preached at Paul's Cross, August 25, 1555. Text, Luke XVIII. v. 10. Strype notices it, as being in Stowe's collection of books. Glazier's name is in the commission issued by Pole, March 28, 1558, for proceeding against Protestants as reputed heretics, but he survived this disgraceful nomination only a few months; for, it appears, by the register of Lambeth, that Hugh Glazier, the cardinal's chaplain, was buried in that church July the 27th, the same year ‡.

Holland, Seth, A. M. installed dean of Worcester, August 22, 1557. He had been substituted warden of All Souls College in Oxford, in February 1555; but resigned, as it should seem, in favour of John Pope, whom Cardinal Pole appointed in his room. He also occurs incumbent of the very valuable rectory of Bishop's

* Strype's Ecclesiastical Memoirs, vol. III. p. 390. At the end of the same year a commission was granted to Thomas Chatham, bishop of Sidon*, to do all things belonging to a bishop. And Strype supposes him to have been the suffragan bishop, mentioned by Fox to have broken his neck by falling down a pair of stairs in the cardinal's house at Lambeth. Ibid. p. 391.

† Willis's Survey of Bangor, p. 105; and Athen. Oxon. vol. I. 682.

‡ Glazier, see Strype's Ecclef. Mem. vol. I. p. 287, and vol. III. p. 290. Life of Archbishop Grindal, App. p. 45. Wilkins, Concil. IV. 173, and Tanner Biblioth. Britan. 327.

* Thomas, bishop of Sidon, assisted at the consecration of bishop Ridley. Life of Bishop Ridley, p. 211.

Cleeve in Gloucestershire. Three or four days before the death of Pole, the cardinal sent his chaplain to the lady Elizabeth, with a letter and a secret message. The letter is printed by Strype, who offers his surmises what might be the purport of this confidential commission. In 1559, Mr. Holland was deprived of his deanry, and died in the King's Bench Prison. He was buried March 5, 1560, in St. George's, Southwark "being in point of respect brought to the church by about threescore gentlemen of the inns of court and Oxford *."

Lilye, George, son of the famous grammarian William Lilye, was of Magdalen College, Oxford; but, leaving the university without a degree, he travelled to Rome, where he was honoured with a gracious reception by cardinal Pole, and became eminent for his abilities and acquirements in various kinds of literature. The cardinal, after his promotion to the archbishopric, appointed Lilye to be his chaplain, and collated him in 1557 to the first stall in his own church; and it was probably by his interest that he had the prebend of Kentish Town in St. Paul's Cathedral. Lilye's works were chiefly historical and biographical. They are noticed by bishop Tanner, and by bishop Nicolson, in his Historical Library. He published the first exact map that was drawn of this island †.

ARCHBISHOP PARKER.

Bickley, Thomas, D. D. The archbishop procured for him, whilst he was chaplain, the wardenship of Merton College in Oxford; and he was admitted to the archdeaconry of Stafford, and to a prebendal stall in Lichfield Cathedral, within a year after bishop Bentham was promoted to that see: it is not unlikely that he might be preferred by his grace's right of option. The archbishop had so high an opinion of his chaplain's talent for preaching, that he appointed him often to preach before the queen in Lent, and also at St. Paul's Cross, and in many parish churches in London, when divers incumbents, about the year 1566, were under suspension for not complying with the ecclesiastical orders ‡. Dr. Bickley was advanced to the bishopric of Chichester in 1585.

Bullingham, Nicholas, who had been chaplain to archbishop Cranmer, officiated as chaplain at the consecration of archbishop Parker, December 17, 1559. *Life of Parker*, p. 57.

Coldwell, John, M. D. is mentioned as chaplain in Strype's Annals, vol. II. p. 489, and was collated by the archbishop to the rectory of Aldington, in Kent, June 1, 1572. He appears to have been in the archbishop's family in 1574, being one of the witnesses to the will of Matthew Parker, second son of the archbishop, that is dated November 1. In January, 1585, he was installed dean of Rochester, and advanced to the bishopric of Salisbury in 1591.

Curteis, Richard, D. D. one of the chaplains mentioned by Strype in his *Life of Parker*, p. 509, promoted to the bishopric of Chichester in 1570.

* See Abingdon's Antiquities of Worcester, p. 128; Newcourt, Repert. vol. II. p. 34; and Strype's Annals, vol. I. p. 50, *235.

† Tanner Bibliothec. 481. Newcourt. Repert. vol. I. p. 171.

‡ Strype's Life of Parker, p. 219, 510.

Gheast, or Gest, Edmund, D. D. attended, as chaplain, at the consecration of archbishop Parker. His services were, however, but of short continuance, he being consecrated bishop of Lincoln January 21, 1579. He was afterwards translated to Salisbury.

In Dr. Ducarel's list is Thomas Gordon, dean of Canterbury, and bishop of Bath and Wells, by whom was certainly meant Dr. Thomas Godwin, who held these preferments in the reign of Elizabeth. But I cannot find that he was chaplain to archbishop Parker: and I rather conclude he was not, because he served bishop Bullingham of Lincoln in that capacity.

Robinson, Nicholas, D. D. The character given of him by Strype, in his *Life of Archbishop Parker*, is, that he was eloquent in the English and Latin tongues, and well furnished with human learning and divinity. And, among the persons recommended to secretary Cecil for the provostship of Eton College, by bishop Grindall, he is thus noticed, "Mr. Robinson, chaplain to my lord of Canterbury, who made a good sermon yesterday at the Cross." An extract from one of his sermons is given by Strype; and there are in print some of his sermons preached at St. Paul's Cross, at Westminster, at Greenwich, and Richmond, being court sermons. In 1566, the archbishop had recommended ——— Hewitt for the vacant diocese of Bangor; but, seeing reason a few days after to alter his mind, the secretary proposed Mr. Robinson, a Welsh-man, as a person well known and beloved in Wales, or who was much desired by the people of that country. He was accordingly consecrated October 20*.

Scambler, Edmund, D. D. was one of the archbishop's first chaplains. *Life of Parker*, p. 518. Raised to the bishopric of Peterborough in February 1560; and translated to Norwich in 1584.

Still, John, D. D. Archbishop Parker's sentiments of him were thus expressed in a letter to the lord treasurer, when he solicited for him the deanery of Norwich: "That he was a young man, being now (A. 1573) not above thirty, but that he took him to be more mortified than some other of forty or fifty years of age; and, were he not his chaplain, he would say, he were in all respects as fit as any he knew in England; and that, had he not wished well to his country, he would have been very loth to bestow him, or spoil him in that place. The archbishop collated him to the rectory of Hadleigh in Suffolk, commissioned him in 1572 to be one of the deans of Bocking in Essex; and, though he did not succeed in his application for the deanery of Norwich, he procured for his chaplain a prebend of Westminster. Dr. Still was consecrated bishop of Bath and Wells in February 1692†.

* *Life of archbishop Parker*, p. 105, 204, 234, 509. *Annals*, vol. I. 299; and vol. II. Add. p. 26. Tanner, *Biblioth.* p. 638.

† Strype's *Life of Parker*, p. 449, 510. *Newcourt, Repertor.* vol. II. p. 67.

Aldrich, Thomas, A.M. elected master of Corpus Christi College, in Cambridge, February 3, 1559, on the resignation of Dr. Pory, was by his recommendation appointed chaplain to Parker. Dr. Pory farther entreated the archbishop to use his interest, that Mr. Aldrich might be likewise his successor to the prebend of Westminster; and the stall was obtained for him, he being admitted to it November 1570*. The doctor was thus solicitous to have Aldrich preferred, because, as he wrote to his grace, "he knew him to be an honest young man, and skilled in the learned tongues, also in French and Italian, and, as he trusted, like to be of service to the realm hereafter †." He was, however, mistaken in the character he had formed of the man, who soon became a zealous Puritan, and whose behaviour to the archbishop was ungrateful and insolent. Aldrich renounced the chaplainship, with a declaration that he would oppose the archbishop to the utmost of his power; and he endeavoured to get some great man of the Council to accept him for his chaplain, in order to screen himself from the resentment of the primate, whom he nick-named *Pope of Lambeth*, and of Benet College. He had not taken the degree of bachelor of divinity, as the statutes of the college required, and he was charged with other articles of neglect and bad administration. The college referred the case to lord Burleigh, chancellor of the university; and a sentence of removal from the mastership must have ensued, had not Aldrich, to avoid the disgrace, resigned it to the chancellor. And, six months before, he resigned to the archbishop his prebend of Westminster, of which he would otherwise have been deprived for non-conformity. The chancellor advised him to make an humble submission to the archbishop, which he did, with a promise of amendment; but, though he remained some time at Canterbury, expecting favour from the archbishop, his grace declined placing any confidence in him ‡. After the decease of the archbishop, he had interest to obtain a reinstatement in Westminster Abbey, though not in the same stall. This was in 1576, and he died the same year.

Allen, Matthew, of whom I can collect no other memorial than that, as chaplain, he read prayers, when archbishop Parker consecrated Dr. William Hughs, bishop of St. Asaph, December 13, 1573, and that he attended at the archbishop's funeral §.

Batman, Stephen, D.D. had his education in the free school of Bruton in Somersetshire, his native place; thence he removed to Cambridge, where he closely applied himself to philosophical and theological studies, and acquired the reputation of a learned and truly divine preacher ||. Archbishop Parker collated him to the rectory of Mestham in Surrey, probably in 1570, when that benefice

* Widmore, in his History of Westminster Abbey, mentions, November 15, 1570, as the day of his being installed; Newcourt and Le Neve, on the authority of A. Wood, suppose Aldrich not to have had his prebend till 1573; but Wood certainly mistook between the year of his admission and the year of his resignation, which was in 1573.

† Masters, Hist. of C. C. C. C. p. 106.

‡ Strype's Life of Parker, p. 429, &c.

§ Strype's Life of Parker, pp. 459, 496.

|| Tanner, Bibliothec. p. 80.

was vacant, as noticed in the church register, by the death of John Wyftow, though the name of Batman does not occur among the number of incumbents and curates, whom Aubrey has copied from it. In 1582, he commenced doctor in divinity, and became chaplain to Henry lord Hunsdon, to whom he dedicated an enlarged and improved edition, in English, of Bartholomæus *de proprietatibus rerum*. The archbishop, with success, employed Batman to collect books for him; for, as cited by Strype from a book published in 1581, entitled, "Doom warning all men to judgment," Batman, when speaking of the archbishop, thus expresses himself; "With whom books remained (although the most part of them, according to the time superstitious and fabulous, yet,) some worthy the view and safe keeping, gathered within four years, of divinity, astronomy, history, physick, and others of sundry arts and sciences, (as I can truly vouch, having his grace's commission, whereunto his hand is yet to be seen), fix thousand, seven hundred books, by my own travel. Several treatises published by Batman are specified by bishop Tanner; but he has not noticed any piece of English history, only observing, that he is ranged by Thynne with the writers of that class; and that Thynne, ad fin. Holinshed, III. M.D.LXXXIX, fixes 1584 for the year of the death of Batman.

Bungey, John, a nephew by alliance to the archbishop, was also a chaplain, and preferred by his grace to a prebend in the church of Canterbury. See Account of him in Mr. Masters's History of C. C. C. Cambridge; and among the rectors of Lambeth.

Cole, Humphry, occurs chaplain to the archbishop, in MS. Eccles. Cant. book II. He was admitted to the rectory of St. Mary le Bow, December 8, 1584, and resigned it in 1588. Newcourt, vol. I. p. 439.

Mr. Harleston attended the archbishop's funeral as chaplain, A. 1565. Harlston was admitted a member of Corpus Christi College in Cambridge; and Mr. Masters imagines him to have been the son of Simon Harlston, of Mendlesham in Norfolk, a brother of Mrs. Parker. He was probably the chaplain mentioned in Strype's Life of the Archbishop, p. 496.

Hill, John, though omitted by Strype, is noticed as a chaplain to archbishop Parker, in Lewis's List of the incumbents of Mynstre in the Isle of Tenet (Archiep. Capellanus, p. 101) to which vicarage he was collated, March 14, 1570. He was ordained priest by bishop Grindal, March 14, 1560, (Life of Grindal, p. 50,) and in 1564 admitted to the 7th stall in Westminster Abbey, which he resigned in 1568, by exchange with Dr. Pory, rector of Lambeth, for the 6th prebend in Canterbury Cathedral, August 1, 1573. He had a dispensation to hold the rectory of Chiddingstone in Kent with Mynstre. MS. Cantuar. Eccles. B. He resigned Mynstre in 1595, probably not long before his death, because Dr. Whitaker, who was his successor at Canterbury, was installed May 10. A John Hill occurs rector of Lid in 1575. Hasted's Kent, vol. III. p. 517.

Hoveden, Robert, D. D. was elected in 1561, warden of All Souls College in Oxford, and had prebends in the following cathedrals, Henstridge in Wells, Clifton in Lincoln, and the third stall in Canterbury. Wood. Ath. Ox. v. I. 463, A.

1604. He established orders for the government of the school in Faversham (Jacob's Hist. p. 55). And in Le Neve Mon. Anglic. vol. I. N° 48, is his inscription upon a monument placed in the chancel of the church of Stanton Harcourt, Oxfordshire, to the memory of his brother Christopher, who had been rector of that parish. Dr. Hoveden died March 21, 1614, and was buried in the chapel of All Souls College.

Leeds, Edward, LL. D. was chaplain to the archbishop, his proxy at his inthronization, and so much in favour with his grace as to be appointed one of his visitors in the dioceses of Canterbury and Ely, as well as afterwards in that of Peterborough. See more of him in Masters's History of C. C. C. Cambridge, p. 334.

Manne, John, A. M. was elected from Winchester school to New College in Oxford, in 1529, and was proctor of the university for the southern district in 1540. He was afterwards expelled as an heretic, but made principal of White Hall, since Jesus College, in 1547. Being chaplain to archbishop Parker, he was, in 1562, appointed warden of Merton College, by his grace, as visitor, upon a right of devolution*, and promoted to the deanry of Gloucester in 1565. He occurs also prebendary of Bigglewede, in Lincoln Cathedral. In 1557 he was sent by Elizabeth ambassador into Spain; where, having spoken some things irreverently of the pope, he was excluded the court, banished into a country village, and the exercise of his religion denied him†. The manner in which the queen resented this affront, offered to her ambassador, is mentioned by Strype. Mr. Mann translated the common places of Wolfgangus into Latin, and, observes bishop Tanner‡, other books whose titles are not known. He died March 28, 1568, which must have been soon after he was recalled from his embassy, and was buried in the chancel of St. Anne's church, near Aldersgate, in London; leaving a widow and several children, of whom some settled in Essex.

Matchett, John, rector of Lambeth.

Norgate, Robert, D. D. By marriage he bore a relation to the archbishop, who made him one of his chaplains, assisted him in the promotion to the mastership of Corpus Christi College, Cambridge, and presented him to the rectory of Lackington in Essex. Masters's History, p. 113.

Dr. Alexander Newel, or Nowell, dean of St. Paul's, is classed as a chaplain by Dr. Ducarel; but on what authority I have not found. He is not mentioned in this capacity by either Newcourt or Strype, nor does it appear that he was directly preferred by the archbishop. Strype notices him as chaplain to bishop Grindal, whilst bishop of London. Life of Grindal, p. 38.

Pierfon, Andrew, B. D. was both chaplain and almoner to archbishop Parker, who collated him to the rectories of Braisted and Chiddingstone, and to the vicarage of Wrotham; and procured for him, from the crown, a prebend in Canterbury Cathedral. He also appointed him master of the faculties; which office Mr.

* Life of Parker, p. 115, 117, 150.

† Biblioth. Britan. p. 505.

‡ Magn. Britan. Antiq. et Nov. VI. p. 78

Pierſon reſigned to archbiſhop Grindal. Upon a vacancy of the provost of Eton, the archbiſhop recommended him to that poſt—"as one, in whom he knew ſo much ſincerity and dexterity in governance, with honeſt learning, that he would warrant his credit upon him, and would, if it was in his diſpoſition, name *." His grace bequeathed to him a handſome gilt cup and cover, that had been preſented to him by the queen, and nominated him one of the interpreters of his will. Maſters's Hiſtory of C. C. C. C. p. 354.

Simpſon, Nicholas, D.D. as chaplain, attended the funeral of archbiſhop Parker. Life by Strype, p. 496. He was a prebendary of Canterbury, and it appears by his epitaph that he was buried in that cathedral in 1609. Batteley, Cantuar. Sacr. App. p. 9.

Stallar, Thomas, D.D. was of Corpus Chriſti College, Cambridge; and, in 1568, when only A. B. and lately elected fellow, was a principal party in oppoſing a viſitation under the eccleſiaſtical commiſſion. And, as by his conduct he muſt have offended archbiſhop Parker, who had adopted this mode of correcting many irregularities in that ſociety, it is not eaſy to account for his grace's taking Stallar into his family as a domeſtic chaplain †. The parochial benefices poſſeſſed by him were, the rectory of All-hallows, Lombard-ſtreet, in the patronage of the dean and chapter of Canterbury, and the rectory of St. Mary Hill, by preſentation from a citizen of London. He was alſo promoted, in 1574, to a prebend in the church of Hereford; which he ſoon reſigned, and in 1595, many years after the death of the archbiſhop, became archdeacon of Rocheſter ‡. The conſiſtory acts of that diocēſe afford an inſtance of his then being of a diſpoſition ſomewhat captious and litigious §. He attended at the funeral of archbiſhop Parker.

ARCHBISHOP GRINDAL.

Redmayn, or Redman, William, D. D. was collated by the archbiſhop to the rectory of Biſhopsbourne, in Kent; and, by his grace's intereſt, became archdeacon of Canterbury in 1576. For, on the tranſlation of biſhop Freake from Rocheſter to Norwich, that dignity was in the diſpoſal of the Crown; and great inconvenience having ariſen from its being held *in commendam* by the biſhops of Rocheſter, the archbiſhop earneſtly ſolicited lord Burleigh, that it might be no longer annexed. It was alſo his requeſt, that it might be given to his chaplain, William Redman, a learned and deſerving man, who had approved himſelf a good preacher by his ſermon before the queen. When he renewed his application to the lord treaſurer, he again mentioned the very good ſermon, as he ſtyled it, his chaplain had made at court. The archbiſhop appointed Dr. Redmayn one of his executors, and bequeathed him a legacy of 50l. and a horſe. Strype's Life of Grindal, p. 210, 289. He was promoted to the biſhopric of Norwich in 1594.

* Collated to the rectory of Harbledowne, Sept. 1, 1589. Haſted's Kent. III. 583; inſtituted rector of Hardres, June 30, 1580; reſigned 1582. Ibid. 735.

† Maſters's Hiſtory, p. 135. ‡ Ibid. 375.

§ Memorials of Rocheſter Cathedral in Mr. Thorpe's Antiquities, p. 225.

Robinson, Henry, D. D. was provost of Queen's College, in Oxford; and it is said, that, by his advice, Sir Thomas Smith engaged in the obtaining of that excellent act of Parliament of the 18th of Elizabeth, for reserving a third part of the rent upon leases granted by colleges to be paid in corn. Kennet's Parochial Antiquities, p. 605. Archbishop Grindal bequeathed to Dr. Robinson, his chaplain, the advowson of a dignity and prebend in the county of Lichfield, or the advowson of certain dignities and prebends in the church of St. David's; which Strype supposes (p. 294.) to have been options, and upon sufficient grounds. For, the archbishop confirmed and consecrated bishop Overton, of Lichfield, in September 1580; and in December, 1582, bishop Middleton was confirmed in St. David's on his translation from Waterford in Ireland. Dr. Robinson was advanced to the bishopric of Carlisle in 1598.

Young, John, D. D. At the commencement at Cambridge, in 1564, when bishop Grindal was, by a grace of the university, created doctor of divinity, Mr. Young, his chaplain, preached for him the clerum sermon *. He occurs prebendary of Southwell †, to which he was probably collated by Dr. Grindal, whilst archbishop of York. He had the recommendation of the archbishop for the mastership of Pembroke Hall, and was promoted to the bishopric of Rochester in 1577.

Blague, Thomas, D. D. See an account of him among the rectors of Lambeth.

Chambers, John, M. A. Archbishop Grindal bequeathed to his chaplain, Mr. John Chambers, an advowson in the Church of St. Paul's, or some other falling void, by which options were doubtless meant ‡. As he is not mentioned by Newcourt among the dignitaries of St. Paul's, either the option in that cathedral did not become vacant during the life of bishop Aylmer, who was consecrated by archbishop Grindal, March 24, 1576, or Mr. Chambers might be previously promoted into some other option. John Chambers was chosen fellow of Merton College in 1569, of Eton College in 1582, and in 1601 canon of Windsor. He was a great benefactor to Merton College, and a man eminent for his learning. He in particular much affected physick and astronomy, and wrote some books relating to judicial astrology §. He having the same Christian name with the archbishop's chaplain, together with the dates of his preferment, will warrant a surmise that he was the same person.

Johnson, Philip, M. A. chaplain to archbishop Grindal, was buried at Lambeth, April 13, 1576. Par. Reg. He was appointed principal of St. Edmund Hall, in Oxford, September 24, 1572 ||.

Bow,

* Strype's Life of Grindal, p. 95, 310. † Tanner, Bibliothec. p. 3.

‡ Life of Grindal, p. 294.

§ Ath. Ox. I. N^o 378. Ayliffe's State of Oxford, vol. I. p. 274. And Mag. Britan. and Nov. vol. VI. p. 652.

|| In the History of the Palace, p. 30, it is mentioned, that on the north side of the chapel is a piece of ground, called the Burying Place; but that there is not any written evidence, nor other proof, of any persons having been deposited there. And, as it appears from the parish register

Bow, George, Archdeacon Redmayn, and Thomas Blague, officiated as chaplains at the consecration of Dr. Whitgift, bishop of Worcester. Life of Grindal, p. 229.

Sapcotts, John, was in attendance as chaplain at the consecration of Dr. John Watfon, bishop of Winchester, September 18, 1580, in the chapel of Croydon. Life of Grindal, p. 256 *.

Tunstall, Rodolph, M. A. was domestic chaplain to Grindal, whilst he was archbishop of York, and preferred by him to the prebend of Knaresborough cum Bychell, and canon residentiary of York Cathedral, to the archdeaconry of Northumberland, and to the wardenship of the hospital of St. Mary Magdalen, near Ripon. He was also rector of Long Newton, a benefice in the county of Durham, in the patronage of that see, and installed a prebendary of Durham, November 9, 1680. He died in March 1618 †.

Wilson, William, D. D. as well as Mr. Sapcotts, was an officiating chaplain at the consecration of bishop Watfon, of Winchester. He was of Merton College in Oxford, and probably chaplain to Grindal, whilst bishop of London, as he was possessed of the chancellorship, and of the prebend of Earld-street, in St. Paul's Cathedral. In 1584 he was installed canon of Windsor, and in September 16, 1586, presented to the third prebend in the church of Rochester. There is, or was, this epitaph over his grave in the Royal Chapel at Windsor. "Here, underneath, lies interred the body of William Wilson, doctor of divinity, and prebendary of this church for the space of 32 years. He had issue by Isabel his wife, six sons and six daughters. He died the 15th of May, in the yere of our Lord, 1615, and of his age the 73d, beloved of all in his life, and lamented in his death." At the end are four trifling verses like church-yard poetry ‡. Strype supposes Mrs. Wilson to have been archbishop Grindal's niece, and notices the archbishop's having given, by will, to his chaplain Wilson, the advowson of the parsonage of Wonstow, in the diocese of Winchester, which was an option on the consecration of bishop Watfon §. He occurs rector of Cliffe, near Rochester, Sept. 16, 1586. Act. Cur. Consist. Roffen. fol. 108 b.

ARCHBISHOP WHITGIFT.

Andrews, Lancelot, D. D. (afterwards bishop of Ely and Winchester,) in 1591, was sent to confer with Udal and other under sentence of death for publishing sedi-

gister that bishops Tunstall and Thirlebye were buried in Lambeth chancel, and chaplain Johnson if not in the church, yet in the church-yard, the presumption is, that it was not usual to inter those, who died in the palace, within its precincts.]

* According to Newcourt (Repertor. vol. I. p. 815.) John Sapcourt was admitted in 1533, rector of Buckland, in Herts, and resigned in 1553; but it is by no means probable that this should be the person who was chaplain to archbishop Grindal.

† Life of Grindal, p. 164. Le Neve's Fasti, p. 355. Wood Athen. Oxon. vol. I. p. 487. Oughton, Ordo Judic. p. 2, 232. Willis, Survey of Cathed. vol. I. p. 272.

‡ Letter to Dr. Denne, from Mr. B. Willis, who refers to the Antiquities of Berkshire.

§ Life of Grindal, p. 294.

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tious libels; and February 20, 1592, he preached before the convocation in St. Paul's Cathedral. Strype's Life of Whitgift, p. 375, 397.

Bancroft, Richard, D.D. (archbishop of Canterbury,) was a chaplain several years, and during his attendance preached, and printed, in 1588, a sermon, maintaining the superiority of bishops over their inferior brethren, *jure divino*. He also published, "A Survey of the pretended holy Discipline of the Puritans," and another tract, entitled, "Dangerous Positions," &c. He officiated as chaplain at the consecration of three bishops, June 13, 1596*.

Barlow, William, D.D. (bishop of Rochester and Lincoln,) was collated by the archbishop to the rectory of St. Dunstan in the East, and was employed by his grace to write an authentic relation of the famous conference held at Hampton Court, in January 1603†. He was present at the archbishop's notifying the day of the intended dedication of the chapel of the hospital at Croydon, and was one of the three chaplains in attendance upon Whitgift during his last illness‡.

Buckridge, John, D.D. (bishop of Rochester and Ely,) was another of the chaplains who prayed with the archbishop, and administered to him his consolatory discourse in all his sickness. Life of Whitgift, p. 532.

Goldsbrough, Godfrey, D.D. (bishop of Gloucester and Worcester.) As he was of Trinity College in Cambridge, and collated by bishop Whitgift to the archdeaconry of Worcester, he was probably chaplain to him before his translation to Canterbury.

Ravis, Thomas, D.D. (bishop of Gloucester and of London,) was presented by the archbishop in December 1691, to the vicarage of Allhallows, Barking; and, in January 1696, he officiated as chaplain at the consecration of three bishops. Strype's Life of Whitgift, p. 496; and Sir George Paul's Life of the Archbishop, p. 98.

Redmayn, bishop, mentioned among the chaplains of archbishop Grindal, was also chaplain to archbishop Whitgift. He was supposed to be a candidate for the headship of Trinity College in Cambridge, when Dr. Whitgift intended to resign. But, by the statutes of that society, neither master nor fellow should be married; and Whitgift is judged to have objected to Redmayn's being his successor, not from his having a wife, but because he understood that he designed ere long to change his condition. Strype's Life of Whitgift, p. 76.

Bilgar is classed as a chaplain, because Strype has placed him between Drs. Bearcroft and Ravis, who attended in that capacity at the consecration of three bishops in June 1596.

Carier, or Charier, Benjamin, D.D. was a fellow of Corpus Christi College in Cambridge. His first parochial benefice was the rectory of Paddlesworth, in the

* According to Le Neve, Lives of the Protestant Archbishops, vol. I. p. 76, Bancroft was chaplain almost five years and a half; but he must have been in that capacity for a longer term, for he is so styled in 1588, and in 1596. See Strype's Life of Whitgift, p. 293, 404, 496.

† History and Antiquities of Rochester, p. 163.

‡ Life of Whitgift, p. 532, 578.

diocese of Rochester, which he resigned in 1599, and was collated by archbishop Whitgift to the valuable sinecure rectory of West Tarring in Sussex*. He was one of the chaplains in attendance upon his grace in his last illness, and the epitaph upon his monument in Croydon Church was composed by him. After the death of the archbishop he was chaplain to the king, who nominated him to a prebend of Canterbury, and a fellowship of Chelsey College, and, as it is supposed, would have promoted him to preferments of greater dignity, had he not forfeited the royal favour by embracing Popery. His view in the letter which he sent to Isaac Casaubon, and to the king, was to effect an union between the Church of England and the Papal see; but the apostate did not long survive the writing of the last letter, dying obscurely in a College of the Jesuits in Flanders. In Featley's *Clavis Mystica*, p. 792, there is this marginal note relative to him: "About this time, Dr. Carrier, who came over chaplain with Lord Wotton, preached a scandalous sermon in Paris, at Luxemburg House, and not long after reconciled himself to the Romish church, and, miscarrying first in his religion, and after in his hope of great preferment by the cardinal Peron's means, in great discontent ended his wretched dayes." For a more circumstantial account of him, see Strype's *Life of Whitgift*, p. 581, and Masters's *History of C. C. C.* p. 259.

Grafton attended, as chaplain, at the consecration of Dr. Howland, bishop of Peterborough, February 7, 1584. Strype's *Life of Whitgift*, p. 216.

Munford, Thomas, D.D. officiated at the consecration of three bishops, in June 1596, and was the preacher at the dedication of the chapel of the hospital founded at Croydon by archbishop Whitgift†. He was afterwards suspended for three years, by the archbishop, for marrying, without banns or licence, the earl of Hertford to Frances Pranel, widow of Henry Pranel, Esq.; but, on his submission and earnest entreaty, he was absolved, by the archbishop himself, in 1601‡. Qu. Was he not the Thomas Montfort mentioned by Newcourt as residentiary of St. Paul's and prebendary of Westminster§?

Perne, Andrew, D.D. seems, as bishop Tanner has remarked, to have been chaplain to archbishop Whitgift||. He was a native of Bilney, in Norfolk**; but, as it may be presumed, not the son of a gentleman, who had a right to a coat of arms; since the grant to him from Garter king at arms was not of an addition to paternal bearings. The words of the patent, which was dated June 15, 1579, rather implies him to have been the first of the family received into the rank of "noble" persons; an honour that was conferred upon him, because

* Collated to the rectory of Old Romney, June 17, 1603, and deprived in 1614. Haisted's *Hist. of Kent*, vol. III. p. 521.

† Strype's *Life of Whitgift*, p. 532. ‡ Ibid. 551. § Repertorium, vol. I. p. 154.

|| Bibliothec. Britan. p. 593. The reference is to a treatise, styled, *The just Reproof of Martin junior.*

** Magn. Britan. Antiq. & Nov. vol. III. p. 302.

he had long rendered himself illustrious, by his virtue and his knowledge of the sciences*. Neither the time of his birth, nor of his admission at Cambridge, has been traced; but he was a fellow of Queen's College in 1546, and one of the university proctors the same year†. A. 1551, March 12, Mr. Perne, and five others, were retained as chaplain to Edward VI. Two of them were to be always in waiting on the king, and four regularly employed as itinerant preachers over the kingdom, especially in the more remote counties. The number was afterwards reduced to four, of whom Perne was one, and each had a yearly salary of forty pounds‡. Mr. Perne was installed in the first prebend of Westminster, November 8, 1552§; and he occurs incumbent of the rectories of Walpole and Pulham, in Norfolk; of Somersham, in the county of Huntingdon; and of Balsam, in Cambridgeshire. On the dissolution of the dean and chapter of Westminster, by queen Mary, Mr. Perne lost his stall; but, complying with the changes which she had introduced into religion, he had previously obtained the mastership of Peter House in Cambridge, being admitted into the room of Ralph Aynsworth, deprived, because he was married||; and in 1551 he was promoted to the deanry of Ely. He subscribed the articles agreed to in convocation, January 31, 1562; as also to twenty-one articles of proposals for discipline**. And as on the accession of queen Elizabeth, he was in all other instances a conformist, he did not incur a forfeiture of his preferments. His inconstancy, however, in matters of religion, exposed him to much animadversion. By Bradford, he was considered as one of those friends of the gospel, who frequented the idolatrous worship of the mass to save themselves from danger; and, in the letter written by this pious sufferer to the

* Strype's Life of Archbishop Whitgift, p. 323. *Quo melius igitur inter alios nobiles recipiatur, et eadem loci dignitate, quam multi excellentes antea obtinuerint.*—*Diu virtute et optimarum scientiarum omnibus claruit*, &c. The coat of arms granted was—Or, a chevron between three pelicans heads erased, azure: *A star* of the field. The pelican was judged to be a proper bearing for the head of a literary community; this bird having been used by the Egyptians as an hieroglyphic to denote the office of education, and of instruction in learning, as two of the duties of a father. Under this idea, we find, that a pelican, vulnerating her breast for her young, is a part of the arms of Corpus Christi College, in Oxford, founded by Fox, bishop of Winchester, who bore the same arms; and a pelican, in the same attitude, was granted by the Heralds' Office, on an application from archbishop Parker, for an additional bearing in the seal of Corpus Christi College in Cambridge. Masters's History, p. 90. In Carter's History *mullets* are given to Perne, and not, as in Strype, from the patent, *a star* Or. But, as the bard who emblazoned the arms of archbishop Parker, writes,

— Stars give light, and beautify the sky;
So learning shines with life accordingly.—Life of Parker, p. 50.

† Mr. Masters's Hist. of C. C. C. p. 60; and Le Neve's Fasti, p. 394.

‡ Strype's Life of Grindal, p. 7. § Le Neve Fasti. 365.

|| Fuller's History of Cambridge, p. 132. ** Strype's Ann. vol. I. p. 290, 304.

university

university of Cambridge, after his condemnation, was this admonition, Oh! Perne, repent *.

Against a suggestion, that he was a favourer of all the Romish errors and superstitions, abating the pope's universal bishopric, he attempted to justify himself in a public dispute; and the rumour increasing, in consequence of some expressions which had then dropped from him, he addressed to archbishop Parker a letter of explanation and justification †. And, soon after his death, his character was severely treated by Gabriel Harvey, the poet, in a grossly scurrilous tract ‡. But, notwithstanding Dr. Perne had betrayed a want of the courage of a martyr, and of even the spirit of a confessor, he was held in high repute at Cambridge, and much esteemed by the archbishops Parker and Whitgift. He must therefore have possessed commendable qualities, and have done some meritorious actions, to countervail the unfavourable opinions entertained of him for the versatility of his conduct. To his credit it is related, that, so far from being stimulated by the rancorous zeal too often discernible in converts, he by his moderation prevented the burning of any one reformer at Cambridge §. And it is certain that Whitgift, at that time a fellow of Peter House, escaped, by the master's connivance, the search made after reputed heretics, when Cardinal Pole visited the university ||.

Dr. Perne, in his epitaph, is represented as having been a most excellent patron of learned men **; and the following distich in Latin is one of the mottos affixed to his portrait in the combination room of Peter House ††:

Libraria, libri, redditus, pulcherrima dona,
Perne, pium musis te philomuse probant.

*Library, books, rents, gifts, O Perne! most fair;
From you, the Muses friend, these off'rings are.*

The whole of the other motto *Αληθειαν δ' εν αγαπη*. Ephes. IV. v. 5. *holding, or keeping the truth in love*, was not equally applicable to his character in every part of life.

At queen Elizabeth's splendid visit to Cambridge, Dr. Perne was one of the four doctors who supported her canopy upon her arrival at King's College; in which

* Strype, Eccles. Mem. vol. III. p. 230, 231.

† Strype's Life of Parker, p. 176.

‡ Life of Whitgift, p. 5.

§ "Let us give unto Dr. Pern his deserved praise, that he quenched the fire of persecution, or rather suffered it not to be kindled in Cambridge, saving many the stake by his moderation. Fuller, as before." In Queen Mary's persecution he screened the university by his flexible principles, so that no gremial of the university suffered martyrdom. He is indeed blamed for altering his religion four times in twelve years; but it may be said for him, that, if his compliance was faulty, his charity was singular, who endangered himself to save others, who else had been persecuted, and perhaps have felt more foully. Magn. Britan. as before.

|| Life of Whitgift, as before.

** Hist. of Lambeth Parish, App. p. 44.

†† Carter's Hist. of Cambridge, p. 36, 37.

chapel he delivered a sermon *ad clerum*, having for his theme, *Anima subdita sit potestatibus supereminentibus*. Rom. xiii. 1. And, before he left the pulpit, her Majesty, by the Lord Chancellor, sent him word, "It was the first sermon that ever she heard in Latin; and she thought she should never hear a better*." But a few days after, when Perne was the principal opponent to professor Hutton, in the Divinity Act, on the question, "Major est autoritas Scripturæ quam Ecclesiæ," *greater is the authority of Scripture than of the Church*; he gave some offence to the queen by pressing too warmly the Church's power of excommunication†. He was named by the secretary of state for one of the Lent preachers in 1565, and was not accepted by archbishop Parker, to whose revival the list was submitted; probably, because he had rendered himself unpopular by having changed his religion four times in twelve years. His grace, however, was willing to have a man, of his distinguished learning, a co-adjutor in the translation of what was called the Bishops' Bible. Ecclesiastes, and Solomon's Song, were the portions of Scripture assigned to him‡.

In 1574, the archbishop presented a valuable collection of books to the public library at Cambridge; many more books were obtained, from the lord keeper, the bishop of Winchester, and other persons of rank; and he separately classed these different parcels, that the donation of each benefactor might be better perpetuated. To the archbishop was sent an epistle of grateful acknowledgments for repeated tokens of his bounty. It was elegantly written by the orator, who noticed in it the studious attention of Perne to his grace, and to the university§.

Dr. Perne's services, as vice-chancellor, must have been very useful and satisfactory; for he was five times elected into the office||. And I am inclined to believe that no other person was so frequently honoured with this post of trouble and pre-eminence.

By using the word *seems*, bishop Tanner must have had his doubts whether Perne might have been a chaplain to archbishop Whitgift. Carter, without citing any authority, says expressly, he was so to Parker**; and I can find no other evidence of it than that in a letter he subscribes himself his grace's most bounden orator. But, supposing him to have been engaged in this capacity to either of these primates, or to both, his call of duty at Cambridge must have prevented any long residence at Lambeth. Archbishop Parker sent his son to Peter House, being assured of the good discipline of a college under a head so active and discreet. On the return of the young gentleman to college in 1564, the master signified to his grace how much pleased he was to see him again at his studies; and he likewise informed the archbishop of the course it was his intention his son should pur-

* Account by Dr. Robinson, chaplain to archbishop Parker. About the middle of the sermon, the queen sent lord Hunsdon to will Dr. Perne to put on his cap, which he did to the end.

† Strype's Ann. vol. I. p. 404.

‡ Life of Parker, p. 404.

§ *Tui et Academiæ amantissimus Perne*. Life of Parker, p. 484, 486.

|| In the years 1551, 1556, 1559, 1574, and 1580.

** History of Cambridge, p. 23.

sue, having procured a very learned and affable man to read to him; and he promised on his own part that all possible care should be taken of him*. When Perne was in town, soliciting contributions to the public library, he was a part of the archbishop's family; and it is not unlikely that he was at other times the primate's guest.

The screening of Whitgift from the inquisition of cardinal Pole was not the only favour conferred on him by the master of Peter House†; for, soon after his removal from Queen's College, he was dangerously ill; and, during his sickness, was indebted to Dr. Perne for his benevolent and beneficent attention to him. Of these kind and generous acts archbishop Whitgift always preserved a grateful remembrance; and, after his advancement to the see of Canterbury, his treatment of Perne was friendly and affectionate. He was frequently entertained at Lambeth House, and there deceased, rather suddenly, April 26, 1589. By his grace's direction he was decently interred in the chancel of that church; and in a sketch of his character, written soon after his death, in answer to the aspersions propagated by Gabriel Harvey, there is this passage, as quoted by Strype, from a tract entitled, "Have with you to Saffron Walden." Dr. Perne is casked up in lead, and cannot arise to plead for himself; therefore I will commit this to ink and paper in his behalf. Few men lived better, though, like David and Peter, he had his fall; yet the university had not a more careful father this hundred years. And, if on no other regard, but that a chief father of our commonwealth loved him, in whose house he died, he might have spared and forborn him. His hospitality was as great as hath been kept before, or ever since, upon the place he had, being master of Peter House, and dean of Ely. And as for his wit and learning, they that mislike, want the like wit and learning, or else they would have more judgment to discern it‡.

A grave-stone was placed over his remains by his nephew, Richard Perne; and I imagine the doctor had a great nephew, Andrew Perne, M. A. a fellow of Peter House, who was proctor of the university in 1615; elected master of the Charter House, December 3, 1614; and instituted, February 24, 1615, to the vicarage of South Minster, in Essex, on a presentation from the governours of that hospital§.

Wood, Richard, D. D. of Cambridge, and when B. D. incorporated at Oxford, appears to have been much esteemed by archbishop Whitgift, and might be,

* Life of Parker, p. 175.

† From malice, and with the view of depreciating the archbishop, Penry vented, in his Marprelate, the false tale, that he was Dr. Perne's boy, and bore his cloke-bag after him. Life of Whitgift, p. 6.

‡ Ibid, p. 6, 322. Of his writings, see Lewis's Preface to Wicliffe's New Testament; and his benefactions are specified in Bromfield's Cambridge Collection, p. 90.

§ Bearcroft's Historical Account of Thomas Sutton, Esq. p. 159. And Newcourt, Repertor. vol. II. p. 537.

as Newcourt believes, one of his chaplains. Certain it is, that he was well preferred by his grace, who first presented him to the vicarage of Allhallows, Barking; and, afterwards, to the rectories of Bocking and Stisted, in Essex. He occurs also a prebendary of Westminster, and was possessed of the prebend of Portpoole, in St. Paul's Cathedral. He deceased before the 28th of September, 1609. Newcourt, Repertor. vol. I. p. 200.

ARCHBISHOP BANCROFT.

Harsnett, Samuel, D. D. (bishop of Chichester, and Norwich, and archbishop of York) appears to have been chaplain to Dr. Bancroft whilst bishop of London; as he was archdeacon of Essex; prebendary of Mapesbury, in St. Paul's Cathedral; vicar of Chigwell; and rector of St. Margaret's, New Fish-street; preferments in the patronage of that see. From the archbishop he had the rectory of Stisted, in Essex. Newcourt, Repert. vol. I. p. 73. Strype notices, under the year 1586, an account published by Dr. Harsnet, bishop Bancroft's chaplain, of the detection and conviction of two impostors, who pretended to have a power of casting out devils. They were young ministers, and the examination was before the archbishop and commissioners ecclesiastical at Lambeth. Annals, vol. III. p. 432.

Ravis, Thomas, bishop, who had been chaplain to the archbishop Whirgift, was continued in the same office by his successor. Godwin de Præsul. p. 194.

Barcham, or Barkham, John, D. D. first of Exeter, and afterwards of Corpus Christi College, in Oxford. He occurs rector of Finchley, in Middlesex; and prebend of Brownswood, in St. Paul's Cathedral; but was collated to these preferments after Dr. Bancroft was removed from the bishopric of London; and though, according to Newcourt, he was chaplain to him when archbishop of Canterbury, I do not find that he was promoted by him: for, archbishop abbot collated him, in 1615, to the rectories of Lachindon and Pagletham; and appointed him dean of Bocking the year following, jointly with Dr. Goad. Repertor. vol. I. p. 123. The character given of him by A. Wood is, "that he was a person of great parts and learning, and strict life and conversation*."

Dr. Barcham particularly distinguished himself as an English antiquary and historian. In Speed's Chronicle, the reigns of Henry II. and John are assigned to him; and it has been observed, that they are written in a manner answerable to the good opinion learned men had of him. The Display of Heraldry, published in 1610, the scholastic part especially, was mostly written by Barcham; and at the request of Laud he presented him with a very valuable collection of coins, which the archbishop gave to the university of Oxford; and they are deposited in the Bodleian Library. When chaplain to Abbot, that prelate authorized him to obtain, and to bring to Lambeth, the remainder of Hooker's Ecclesiastical Po-

* Athen. Ox. vol. II. p. 9.

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lity, then in the possession of Dr. Henry King, afterwards bishop of Chichester; and he succeeded in his commission.

Barnwell, Henry, B. D. was admitted to the fourth prebendal stall in Rochester Cathedral, in 1615, by a reversionary grant, dated February 10, 1605, being then chaplain to archbishop Bancroft. Cote's Reg. p. 219, 283. A. 1593, November 28, that dean and chapter presented him to the vicarage of Aylesford, in Kent. He was instituted to the rectory of East Barming in June 1603; and occurs rector of Ridley parish, in the same county, in 1608. He died in 1617, his will being dated March 26, and proved the same year, and was buried in Rochester Cathedral.

Childerley, John, D. D. when a young man, and junior fellow of St. John's College, in Oxford, was preacher to the English merchants at Stade; and, on his return, became chaplain to Dr. Bancroft, then bishop of London, in whose family he continued after his translation to Canterbury. The king presented him to the rectory of St. Dunstan in the East, in June 1606, on the promotion of Dr. Barlow to the see of Rochester; and he held with it the rectory of Shenfield, in Essex. He was a very eminent and frequent preacher; but, through age and continual labour, grew blind some years before his death. Newcourt, Repert. vol. I. p. 334.

Fulham, Edward, D. D. became chaplain to Bancroft when bishop of Oxford. He was a student of Christ Church, in that university; elected professor of moral philosophy, January 27, 1633; and executed the office of proctor in 1639. He was a member of the convocation assembled in 1640, and a strenuous opposer of the Puritan party. By bishop Bancroft he was presented to the vicarage of Bray, in Berks; obtained afterwards the rectories of Wooton and of Hampton Poyle, both in Oxfordshire; and in 1641 he occurs prebendary of Ipthom, in Chichester Cathedral, which he resigned in 1682. On the restoration of king Charles II. he was promoted to the canonry of Windsor, being installed July 12, 1660; and dying December 9, 1695, was buried at Compton Eastbury, in Surrey. Dr. Fuller is noticed by A. Wood (A. O. vol. II. Fast. p. 135); in Walker's Sufferings of the Clergy (part II. p. 15); and his character is given in Archbishop Laud's History of his Chancellorship.

Pasfield, Zachary, B. D. was in great favour with archbishop Bancroft; and Newcourt imagines that he might be his chaplain. Certain it is, that he was collated by him, when bishop of London, to the prebend of Newington, in St. Paul's Cathedral, in 1601; and, when archbishop, to the rectory of Bocking. His grace also appointed him dean of Bocking, jointly with Dr. George Merton. Newcourt, Repert. vol. I. p. 189.

ARCHBISHOP ABBOT.

Abbot, Edward, occurs chaplain in April, 1611. He was admitted precentor of Wells Cathedral, January 13, 1613, probably an optional presentation on the consecration of bishop Montague, April 17, 1608. It may be presumed he died

in 1634, that being the year of the collation of St. Sebastian Smith, his successor, into the same stall.

Barcham, John. See chaplains to archbishop Bancroft.

Barnard, D. D. is mentioned, by Fuller, as domestic chaplain to the archbishop, and one of his nearest relations. Church History, book XI. p. 128.

Childerley, John. See chaplains to archbishop Bancroft.

Dunster, John, M. A. is mentioned by A. Wood (A. O. vol. I. N^o 459) as a chaplain. He was a native of Somersetshire, made a Demy of Magdalen College, Oxford, in 1598, being then sixteen years of age, and perpetual fellow in 1602. In 1611, when junior proctor, he preached before the university on Easter Monday; and a rehearsal of his sermon is published in Dr. Featley's *Clavis Mystica*, p. 522. The theme of the rehearsal of the four sermons of this year was four rows of precious stones, or an illustration of Exod. chap. XXVIII. v. 15—21, in which the mystic doctor alluded to the four preachers. The third row, ver. 19, a turkeys*, an agate, and an amethyst, he applied to Dunster, the third speaker, and his doctrine, who, as he observes, "touching the infirmities of the clergy and laity, so feelingly resembled the turkeys, which the jewelists make the emblems of compassion. His sermon, for the variety of good learning in it, was a curious agate, and most like that of Pyrrhus, wherein the nine Muses were portrayed; the parts thereof were like the amethyst, party-coloured, partly like wine, partly like violets; like wine, in his matter of confutation, strong and searching; like violets, in his exhortation, sweet and comfortable. His description of Christ's bloody death was like wine, the *bloud of the grape*; but of the resurrection, like violets, the first fruits of the spring. The embossment of gold, wherein these gemmes of divine doctrine were set, was his text, taken out of Apocalypse, chap. I. verse 18; a booke, the reading whereof the ancient church esteemed so profitable, and needful, that they enjoined all, upon paine of excommunication, to reade it once a yeare, between Easter and Whitfontide."

Featley, Daniel, D. D. to be noticed among the rectors of Lambeth.

Gell, Robert, D. D. of Pampford, in Cambridgeshire, and of the same family with Sir John Gell, a noted colonel in the parliament army, was, according to A. Wood, for some time, chaplain to the archbishop of Canterbury. And Mr. Lewis, in his History of the Translation of the English Bibles, (p. 333), mentions his serving archbishop Abbot in this capacity. I do not find that he had any other preferment than the rectory of St. Mary Aldermary, London; and as in the title-page of his sermon, preached in that church, August 1, 1649, before the learned Society of Astrologers, he is styled "Minister of God's word there," it seems to imply that he might obtain the benefice by an ordinance of Parliament. The subject of his sermon, which is dedicated to the learned Society of Artists, or Stu-

* So spelt repeatedly in *Clavis Mystica*, and thus introduced, "Few there are but know the turkeys, *tanquam ungues digitosque suos*, wearing it usually. An excellent property it is said to have of changing colour with the sick party that weareth it, and thereby expressing a kind of sympathy."
dents

dents in Astrologie, is *Stella nova*, a new starre, leading wise men to Christ, and, notwithstanding some reasons, which he offered, and many more that might be named, he says, he found himself engaged, upon occasion of his subject, to speak something concerning the concealed truth of God's governing the world by the influence of the stars and angels, which he believed makes much for the glory of God, because thereby his power is made known in restraining the ordinary power of Nature, as he often doth. In 1659, he published an Essay toward the amendment of the last translation of the English Bible. He was also reputed author of *EIPHNIKON*, or a treatise of peace between the two visible divided parties, published in 1660, under the name of Irenæus Philadelphus Philanthropus, presbyter, and professor of the more ancient doctrine, i. e. of the Church of England. And after his death, out of his sermons and lectures in St. Mary Aldermanbury Church, was collected a volume, entitled, Gell's Remains, &c. It was licensed, in 1675, by Dr. Hooper, the archbishop's chaplain. Dr. Gell probably died in the spring of the year 1665; for, Mr. Tomkins, another chaplain, who succeeded him in this rectory, was admitted to it April 11.

Goad, Thomas, D. D. son of Roger Goad, provost of king's College, in Cambridge, was elected a fellow of that Society in 1592, and presented to the rectory of Milton, in Cambridgeshire; a living, of which the advowson was given to the college by his father. The other benefices, he acquired, were the precentorship in St. Paul's Cathedral; the rectories of Black Notley, in Essex, and of Hadley, in Suffolk; the deanery of Bocking, jointly with Dr. Barcham; the tenth prebend in Winchester Cathedral, and a prebend in that of Canterbury, though the stall is not assigned. In 1619, he was sent to the synod of Dort; and, on being introduced, requited the president's speech with a pithy oration, promising the utmost of his assistance to the general good; a promise, remarks Fuller, well performed by him, he afterwards giving ample testimony of his general learning, and solid judgment in divinity; and nothing being wanting in him but that he came too late to his employment in the synod. Church History, book X. p. 80. See also Newcourt, Repert. I. p. 101. Eachard's Hist. of England, p. 460. And Blomefield's Collect. Cant. p. 136.

Harris, Dr. is mentioned as chaplain in the parish register of baptisms in 1626.

Jeoffray, or Jeffrey, John, D. D. occurs chaplain to archbishop Abbot in 1626; and was collated by him, in 1629, to the sixth prebend in Canterbury Cathedral. The dean and chapter presented him to the the vicarage of Titchhurst, in Suffex; and, on their presentation, he was instituted, February 27, 1642, to the vicarage of Faversham, in Kent. Not long after, he was sequestered from his preferments; and he must have rendered himself very obnoxious to the then prevailing powers, if what Mr. Lewis* relates be well founded, of his having preached that *the king may take not only part, but the whole, of his subjects estates, if it please him.* The

* History of Faversham, p. 74. See a farther account of him in Jacob's history of the same town; and also in Magn. Britan. Antiq. et Nov. vol. II. p. 1253,

Doctor,

Doctor, and Dr. Harris, another chaplain, were sponsors at the baptism of an Indian in 1626. Par. Reg.

Master, William, instituted vicar of Faversham.

Mokett, Richard, D. D. elected warden of All Souls College in 1614. By Abbot, as bishop of London, he was, in 1610, collated to the rectory of St. Leonard, Eastcheap; and, as archbishop, the year following, his grace presented his chaplain to the rectory of St. Michael, Crooked-lane. From the same patron, Dr. Mokett had afterwards the rectories of Monks Risborough in Bucks, and of Newington in Oxfordshire*.

Parkhurst, John, D. D. was, in 1572, proctor for the university of Oxford, being then fellow of Magdalen College; and was elected master of Baliol, Feb. 10, 1616†. But, previous to this promotion, he had been chaplain to Sir Henry Nevil, ambassador at Paris; who presented him to the rectory of Shillingford, in Berks; and, whilst chaplain to the archbishop, he was collated to the rectory of Newington in Oxfordshire. He resigned the headship two years before his decease; but died, incumbent of his parochial benefices, at the age of 74. Mr. Savage, in Balliophergus, p. 126, has thus sketched the character of his predecessor: "Thomas Hicks, a member of this house, was a skilful limner, as well as poet, and drew the picture of the reverend Dr. Parkhurst, as he sat at divine service, or divinity disputations in the chapel, and presented it to his acceptance. And, could he have drawn the image of his mind, as he did it in face or front, as limners are wont to speak, he might have presented that as comely as this; for he was a man of singular learning, gravity, and piety, frequent in preaching, and vigilant in the government of this college."

Purchas, Samuel, B. D. the compiler of a valuable collection of voyages, is mentioned as chaplain‡. In 1615, he was incorporated at Oxford, as he stood at Cambridge, bachelor; and in the preceding November, as is very probable, had been collated by Abbot, then bishop of London, to the rectory of St. Martin, Ludgate. He died about the year 1628.

Westerman, William, D. D. was entered a commoner of Gloucester Hall, in Oxford, in 1583; and, by continued study and unwearied industry, became a proficient in divinity. His merits introduced him to the knowledge of archbishop Abbot, who made him his chaplain, and preferred him to a dignity; but in what church A. Wood has not mentioned. Newcourt mentions him as being vicar of Sandridge, in Herts; and thinks he might be the William Westerman, who was instituted, in 1609, to the rectory of Buthey. Repert. vol. I. p. 816. Wood has noticed § some sermons published by Dr. Westerman.

* See an account of him and his writings in Newcourt, Repert. vol. I. p. 327, who refers to Athen. Oxon. vol. I. col. 3. p. 68. Fuller's Ch. Hist. book X. p. 71. And Lewis's Laycraft exemplified, p. 11.

† Le Neve, Fasti, p. 483.

‡ Newcourt, Repert. vol. I. p. 413.

§ Athen. Oxon. vol. II. p. 391.

ARCHBISHOP LAUD.

Sterne, Richard, D. D. (archbishop of York) was his chaplain, and in such high esteem as to be selected by him to do the last kind but melancholy office of assisting his grace in his devotions upon the scaffold. When the archbishop had finished his prayer, he gave his paper to Dr. Sterne, saying, "Doctor, I give you this, that you may shew it to your fellow chaplains, that they may see how I am gone out of this world. God's blessing and his mercy be upon them!" Diary. See an account of him in Mr. Masters's History of C. C. C. C. p. 376, of which society he was a fellow.

Taylor, Jeremy, D. D. though a member of the university of Cambridge, was, by the influence of archbishop Laud, elected a fellow of All Souls College, in Oxford; and, when chaplain to him, presented to the rectory of Uppingham, in Rutlandshire. Being ejected from his benefice, he retired into Wales; but, after the Restoration, was promoted to the bishopric of Down and Connor, in Ireland.

Baylie, Richard, D. D. elected president of St. John's College in Oxford, January 12, 1632. He seems to have been chaplain to Laud, when bishop of St. David's, since he occurs chancellor of that cathedral*. By the same prelate, after his translation to London, he was collated to the prebend of Chiswick, in St. Paul's; and to the vicarage of Northall, in Middlesex; the former he resigned in 1626, and the latter in 1637; but he was appointed dean of Salisbury in 1635. In 1657, he was ejected from the headship of his college, being charged with the highest contumacy against the authority of Parliament†; but he was restored in July or August 1660, when he was likewise reinstated in other preferments. Dr. Baylie refused the bishopric of Lichfield; because, as Kennet expresses it, Dr. Frewen had skimmed the fines and other emoluments of that see before his translation to the archbishopric of York‡. Dr. Richard Gardiner, canon of Christchurch, who preached the rehearsal sermon at Oxford, on Easter Day, 1638, dedicated it to Dr. Baylie, at that time vice-chancellor; and in the dedication he sketches the character of Baylie, by comparing it with a former dean of Christchurch, I suppose, Dr. Duppa, bishop of Winchester, to whom he was under great obligations. "I knowe" (he remarks) "from my own experience, that you are made up of the same extractions of *goodnesse* and *gentlenesse*; your affections alike poysed, your pulse beats in as *even* and *soft* a temper; there is no *fullennesse*, no *roughnesse* in it. As yet you *dignify* an equal *dignity* in the church, you fill up the place of government with that *general* applause which was heretofore payd as his due §." Dr. Baylie died at Salisbury, July 27, 1667, in the 88th year of his age,

* B. Willis's Survey, p. 156.

† Ayliffe's Hist. of Oxford, vol. I. p. 235.

‡ Register and Chron. p. 272.

§ The dedicator, alluding, as I imagine, to archbishop Laud, terms him an arch-angel.

"I acknowledge in sincerity, not out of adulation (and yet, to speak truth of some is rendered,

age, and was buried in the chapel of St. John's College, Oxford; where, upon a stately monument, is his head, curiously engraven in alabaster, that was said to bear a striking resemblance to him in the latter part of his life*. His epitaph is in Le Neve's *Monumenta Anglicana* †; and he is noticed in the other books cited below ‡.

Birkinhead, John, LL.D. From inadvertency, as it is believed, he is classed by Dr. Ducarel among the chaplains to Laud; for, in 1639, when he was elected, from Oriel College, Oxford, to be a fellow of All Souls, he was only amanuensis to the archbishop. In 1643, he was chosen professor of moral philosophy, in Oxford; and in October, 1648, the parliamentary visitors ejected him from his fellowship. Soon after the Restoration, he was created doctor of laws, elected a representative for Wilton, knighted, made a master of the faculties, and one of the masters of requests. In 1661, he published the *Assembly Man*, or the *Character of An Assembly man*, written in 1647 §. And, August 8, 1662, A Brief for a Charitable Collection, grounded on false Pretences; being revoked by order of Council, Dr. Birkinhead was to take care that the advertisement was printed in the next weekly news book ||. He died in 1679. His character and writings are noticed in the books referred to below **. The Imprimatur to *Hudibras*, 12°, 1662, was signed Jo. Berkenhead, Nov. 11, 1662.

Bray, William, D.D. was of Christ's College, in Cambridge. He officiated as junior chaplain when Dr. Laud, as bishop of London, consecrated the parish church of Stanmore, in Middlesex, July 7, 1632 ††. And by that prelate he was the same year collated to the prebend of Mapebury, in St. Paul's Cathedral; to the rectory of St. Ethelburg, in London; and to the vicarage of St. Martin's in the Fields. The archbishop likewise gave him the first prebendal stall in Canterbury; probably about 1637, on the promotion of Dr. Warner to the bishopric of Rochester. In 1640, Dr. Bray was proctor in convocation, and with Dr. Oliver, another of his grace's chaplains, was appointed to compose a prayer that was to be used in that

“ in the dialect and bad comment of the malevolent, to flatter), that, by the piety and prudence of
 “ the *arch-angel* of our church, the most vigilant sentinell of our university, Socinianism is not dis-
 “ sembled among us. The text of the doctor's discourse was Romans, chap. VII. verse 11. The
 “ subject, as given in the title-page, wherein is proved the Son's equality with the Father, the
 “ deity of the Holy Ghost, and the resurrection of the same numerical body, against the old and
 “ recent oppugners of these sacred verities.” The first passage in the sermon is: “ My message
 “ on Christmas Day was Christ coming *into* the earth; my Easter tidings are, that he came *out* of
 “ the earth.”

* Newcourt, Repert. vol. I. p. 140. † Vol. V. N° 153.

‡ Walker's *Sufferings of the Clergy*, part II. p. 117. Neale's *History of the Puritans*, vol. III. p. 464. And Grey's *Answer to Neale*, vol. II. p. 320.

§ Kennet's *Register*, p. 829. || Ibid. p. 740.

** Walker's *Sufferings of the Clergy*, part II. p. 98. Neale's *Hist. of Puritans*, vol. III. p. 465. Wood, *Hist and Antiq. Oxon.* L. II. p. 43.

†† Oughton, *Ordo Juridic.* vol. II. p. 249.

Assembly.

Assembly *. He was censured the same year by the House of Lords, for licensing two of Dr. Pocklington's publications; one a visitation sermon, entitled Sunday no Sabbath; and the other, a tract called The Christian Altar; and obliged to preach a recantation sermon †. At length, for his loyalty, his preferments were sequestered; and, after suffering imprisonment, he judged it expedient to take refuge abroad, where he died in 1644 ‡.

Brown, Thomas, D. D., of Christchurch, in Oxford, and proctor of the university in 1636. He was rector of St. Mary, Aldermary, in London, probably on the presentation of archbishop Laud; rector of Odington, in Oxfordshire §; and, in 1639, installed a canon in Windsor. On being deprived of his preferments, he went to Holland, and became a chaplain to the princess of Orange. After the Restoration he recovered his preferments; and, dying at Windsor, December 6, 1673, was there interred. And Vossius (whom the doctor had made his executor) executed a monument to his memory, the inscription on which thus characterises him: "*Vir apprime doctus et eruditus; criticus acutus; facundus orator; felix philosophus; antiquitatis chronologiaeque cultor solertissimus; ænigmatum dilemmatumque conscientiarum dubitantium Oedipus admodum Christianus.*" Notwithstanding this display of his intellectual abilities and merit, his parishioners of Aldermary are said to have tendered against him, to his patron the archbishop, a charge of blasphemy; but Walker was satisfied that it was a groundless imputation. Vossius dedicated his Sybilline oracles to Dr. Browne. Echard has drawn his character ||; and there is an account of his writings in Bodley's Catalogue; and in Magn. Britan. vol. III. p. 55.

Frank, Mark, D. D. Though in the History of Lambeth Palace he is the first on the list of chaplains to archbishop Laud, it may be doubted whether he was long in that office; because, among the clergy who were sufferers in the national commotions of the last century, he is only mentioned as being deprived of his fellowship of Pembroke Hall, in Cambridge **. An act of delinquency, imputed to him, was a sermon preached at St. Paul's Cathedral, May 15, 1642. He became chaplain to bishop Sheldon, of London, who collated him, in December 1660, to the archdeaconry of St. Alban's, and the treasurership of St. Paul's; and from the same patron he had the prebend of Islington ††. In February following he was admitted to the rectory of Barley, in Herts, and in 1662 elected master of Pembroke. He was one of the commissioners who certified the having compared the printed form of prayers with the original; and in June 1662 was appointed a commis-

* Synodus Anglicana, by bishop Gibson, part II. p. 23.

† Collier's Eccles. Hist. vol. II. p. 798. Fuller's Ch. Hist. book XI. 172.

‡ Newcourt, Repert. vol. I. p. 176; and Walker's Sufferings, part II. p. 6.

§ Walker's Sufferings, part II. p. 93. || Hist of England, p. 898.

** Walker's Sufferings, part II. p. 124. And Grey's Answer to Neal, vol. II. p. 149.

†† Newcourt, Repert. vol. I. p. 96.

sioner for visiting the diocese of Ely *. As chaplain to Dr. Henchman, bishop of London, he thus sanctioned a republication of Archbishop Bancroft's Survey of the Holy Discipline; with another tract, entitled, Dangerous Positions, &c. *Sæpe enim chartis imprimi non iniquum, quod semper cordibus imprimi, non tam ad doctrinam ecclesiæ Anglicanæ, quam ad disciplinam tuto conservandam æquum est* †. The imprimatur of the lawfulness of conformity, &c. is thus expressed, *Recensui Tractatum hunc cui titulus, The Grand Case, Grand equidem opus, si quod intendit efficiat* ‡. And of Dr. Richard Allestree's sermon on the anniversary of the king's restoration, he, in his imprimatur, dated July 9, 1662, pronounces it to be *concio quo nihil non invenio ecclesiæ Anglicanæ consonum et auctore dignum*. He died in 1664, and was buried in St. Paul's Cathedral. He published a course of 51 sermons; and one at St. Paul's Cross, in 1641; fol. 1672.

Hales, John, M.A. the ever memorable fellow of Eton College. That this excellent man was, however, in the family of archbishop Laud is not a little questionable; nor does it appear that he had any title in form to the office of chaplain. After the long conversation between his grace and Mr. Hales at Lambeth, in 1638, in which Mr. Hales vindicated the notions he had advanced in his Treatise upon Schism, the archbishop (observes A. Wood) was so satisfied with Hales, that he made him his chaplain, and preferred him in the church of Windsor; but the expression of Mr. Long, in his remarks upon this tract, is, that after the conference they were very good friends, the archbishop studying to prefer Hales, and he, as his chaplain, praying for the archbishop. But there cannot be a doubt of Mr. Hale's obtaining, by his grace's interest, a canonry of Windsor §.

Heywood, William, D.D. A fellow of St. John's College, in Oxford, where he was in high repute as a tutor. Dr. Laud, when bishop of London, collated him to the prebend of Chamberlain Wood, in St. Paul's Cathedral, and the rectory of Laingdon, in Essex, in 1631; and in the year following he officiated as senior chaplain at the consecration of the church of Stanmore, in Middlesex. About 1636 the bishop gave him the vicarage of St. Giles's in the Fields; and in 1638 he was promoted to a prebend of Westminster. In the Long Parliament his parishioners exhibited articles of complaint against him; imprisonment in the Compters, and in Ely House, ensued, together with a deprivation of his preferments, by which he was reduced to great straits. Surviving the restoration of regal government, he was reinstated in his preferments. He was proctor for the diocese of London in the convocation which passed the Book of Common Prayer, and signed one of the collated books. Dr. Heywood died in July 1665, eminent as a preacher, and as a man of learning, as well as for the meekness of his temper and conversation ||.

* Kennet's Reg. p. 841, 882.

† Ibid. p. 729.

‡ Ibid. p. 742.

§ Historical and critical Account of the Life, &c. of Mr. Hales, by R. Des Maizeaux, p. 34, and 43, in the notes.

|| Newcourt, Repertor, vol. I. p. 613; who refers to Ath. Ox. vol. II. p. 218, for a farther account of the doctor, and a list of his writings.

Layfield, Edward, D.D. was half sister's son to archbishop Laud, and educated in St. John's College, in Oxford. He was chaplain to his uncle when bishop of London, and collated by him to the prebend of Harlstone, in St. Paul's. When translated, he also preferred his nephew to the archdeaconry of Essex, Feb 5, 1633, this dignity being for that time in the archbishop's gift, perhaps as an option upon the confirmation of bishop Juxon. In May, 1635, Dr. Layfield was presented to the vicarage of Allhallows, Barking; and about the same time he became doctor of divinity. As he had not this degree at Oxford by creation or admission, it was probably conferred upon him by the archbishop's own authority. The other benefices, of which he occurs possessed, were a residentiaryship in St. Paul's Cathedral; and the rectories of Childingford and Barnes, in Surrey. His sufferings for his attachment to the royal cause are noticed by Walker, with a sketch of his character*. He died about the beginning of the year 1680, and was buried in the chancel of Allhallows, Barking.

Marsh, Richard, D.D. In Kennet's Register† it is noticed, that Dr. Marsh was born, in 1585, at Finhampsted, in Hertfordshire, by a mistake perhaps for Berks, there being a parish of that name in this county, and not one so called, as I apprehend, in Hertfordshire. Though he had been a fellow of All Souls College, he is mentioned as being of the university of Cambridge, when he was created doctor of divinity at Oxford, in 1536. He was chaplain to Dr. Matthew, archbishop of York, by whom he was probably collated to the vicarage of Burstall, in that county; and to a prebend in each of the churches of Southwell and Ripon. And by the king he was presented to the vicarage of Hallifax, and the archdeaconry of the West Riding. In 1644, he was nominated to the deanry of York, but was not installed till after the Restoration, when most likely he must have been reinstated in some of the other preferments, from which he had been ejected during the civil war. He died October 20, 1663, and was buried in York Cathedral.

Martin, Edward, D.D. attended bishop Laud as chaplain at the consecration of the chapel at Hammersmith, June 2, 1631, and was the preacher upon that occasion. His text was, Exodus, chap. III. verse 5‡. In October of the same year, he was elected president of Queen's College, in Cambridge; and he occurs incumbent of the following rectories, Houghton Conquest, in Bedfordshire; and of Doddington and Conington, in Cambridgeshire. A. 1643, March 13, the earl of Manchester, chancellor of Cambridge, ejected Mr. Martin from the mastership of his college, by virtue of the ordinance of Parliament, and by the authority of the House of Lords, the earl, as chancellor, restored him, August 3, 1660§. In

* Part II. p. 48. See also Neale's Hist. vol. II. p. 389. And Grey's Answer, vol. I. p. 223.

† P. 233, where there is a reference to Walker's Sufferings, who notices his having one or more sermons extant.

‡ Oughton, Ordo. Juridic. vol. II. p. 274.

§ Kennet's Register, p. 221. See also an account of him at p. 670, 728, 882 and 3. In Walker's Sufferings, part II. p. 154. Neale's Hist. vol. III. p. 119. And in Carter's History, p. 187, &c. and 194.

December, 1661, he signed in convocation the Book of Common Prayer; and was installed dean of Ely, by proxy, April 25, 1662: but died soon after.

Mede, Joseph, M. A. was certainly admitted into the number of archbishop Laud's chaplains; for, he styles himself "*Cultor et Sacellanus observantissimus*," in the subscription of the dedication to his grace of the Dissertation on Churches. It does not, however, appear, that he was resident in the archbishop's family; and it is well known, that he never obtained, what was the utmost object of his wishes, a sinecure donative, in addition to his fellowship. The first edition of the Dissertation on Churches, 4to, 1638, had the imprimatur of Dr. Bray, the archbishop's chaplain, dated June 4, with this singular restriction, that, if it was not printed within three months, the licence should be void; though he admitted that the treatise might be printed with the public utility, containing nothing contrary to the orthodox faith or Ecclesiastical History. *In quâ nihil reperio fidei orthodoxæ, aut Historiæ Ecclesiasticæ, contrarium, quo minus cum utilitate publicâ imprimatur, ita tamen, ut si non infra tres menses proxime sequentes typis mandetur, hæc licentia sit omnino irrita.*

Oliver, John, D. D. a native of Kent, was first a member of Merton College, in Oxford, and afterwards demy, fellow, and president, of Magdalen College. A. 1638, September 21, he was installed a prebendary of Winchester; and in October, 1639, collated by archbishop Laud to the rectory of Adisham, in Kent. In the convocation for 1640 he occurs proctor for the diocese of Canterbury, as also for the dean and chapter of Winchester; and, together with Dr. Bray, another of his grace's chaplains, was appointed to compose a prayer that was to be used in the convocation*. Towards the end of the year 1647, he was ejected from the presidency of his college, because he would not submit to a visitation contrary to the local statutes: but was restored by an order of the House of Lords, May 18, 1660: soon after, by the interest of the earl of Clarendon, who had been his pupil, he was preferred by the king to the deanery of Worcester; but he did not long survive this promotion, for he died October 27, 1661, and was buried in the chapel of Magdalen College, the whole university attending his funeral with expressions of very great concern for the loss of so excellent a man. See his character in Kenner's Register †, and he is mentioned with becoming respect by dean Fell, in his life of Dr. H. Hammond ‡.

Sydenham, Humphrey, M. A. fellow of Exeter College in Oxford, and thence nominated to a fellowship of Wadham by the foundress. Wood mentions his having been informed that Mr. Sydenham was chaplain to archbishop Laud; and, on the authority of Sir Philip Sydenham, gives this character of him, that he was a careful pastor over his parishes, a person of quaint and curious style, better at

* Synodus Anglicana, part II. p. 23.

† P. 552, in the margin, are references to Walker's Sufferings of the clergy, part II. p. 122. And The Public Intelligencer, N° 45.

‡ P. 26, &c.

practical than school divinity, and so eloquent and fluent a preacher that he was called "silver-tongued Sydenham." He occurs possessed of the rectories of Ash Brittle, Pocklington, and Odcome, Somersetshire; and prebendary of Wedmore Tertia in Well's Cathedral; and died, as is supposed, about 1659, at Dulverton, when he had erected a monument for himself at Pocklington. *Athen. Oxon.* vol. II. p. 76. *Walker's Sufferings*, part II. p. 76.

Turner, Thomas, D. D. was born in the parish of St. Giles, in Reading, and admitted of St. John's College, in Oxford, under the tuition of Mr. Juxon, afterwards archbishop of Canterbury. He was collated to the prebend of Leicester, in Lincoln Cathedral, August 23, 1612, being then of Stoke Hammond, in Bucks. Being chaplain to Dr. Laud, whilst bishop of London, he was collated by him, in April 1629, to the prebend of Newington, and in October following to the chancellorship of St. Paul's Cathedral*. He was afterwards presented by the Crown to the rectory of St. Olave, Southwark; to the deanry of Rochester, in 1641; and to that of Canterbury, in 1641, being at that time in Scotland in attendance upon the king as chaplain. April 14, 1640, he preached the sermon at the opening of the Convocation†, from *Matth. x. 16*. As he steadily adhered to the cause of his royal master, he was not only deprived of his preferments, but suffered imprisonment for some time. On the restoration of Charles II. he declined a bishopric; being fully satisfied with the dignities he had obtained, which he enjoyed several years, dying at Canterbury in the 81st year of his age. See an account of him, by Newcourt‡ and Kennet§, in the sermon preached at his funeral by Dr. Peter Du Moulin, one of the prebendaries of Canterbury; and in his epitaph, printed in the Appendix to the Supplement of *Batteley Cantuar. Sacr.* ||.

Archbishop Laud, having imprudently suggested that in all his promotions he would prefer single clerks to such as were married; in order to remove the offence which this declaration had given, he promoted a match for Turner, one of his chaplains, and performed himself the marriage ceremony. *Harris, Hist. of Kent.* p. 579, who cites Heylin as his authority for this occurrence.

Weeks, John, B. D. installed prebendary of Bristol, May 3, 1633. He occurs proctor for that dean and chapter in the Convocation of 1640, and was presented by them to the vicarage of Barnwell, in Somersetshire. He was also rector of Shervel, in Devonshire, where he died, July 14, 1669, aged 78. He married Bridget, the 4th daughter of the brave Sir Richard Grenville, vice admiral of England in the reign of queen Elizabeth. *Collins, Peerage, Barons*, vol. II. p. 423.

Wilde, George, LL. D. See an account of him in *History of Lambeth Parish*, p. 61, 62.

Worral, Thomas, D. D. was chaplain to Dr. Laud, whilst bishop of London; but there may be cause to doubt, whether he were in the archbishop's family after

* *Willis, Survey of Cathedrals*, vol. II. p. 203.

† *Repert.* vol. I. p. 115.

§ *P.* 451, 520, 862.

† *Fuller's Ch. Hist.* book XI. p. 167.

|| *Append. to Suppl.* p. 7.

he settled at Lambeth. Concerning this clergyman, Whitlock, in his Memorials *, thus writes from archbishop Abbot's narrative: "My Lord of London hath a chaplain, Dr. Worral by name, who is scholar good enough; but a kind of free-fellow-like man, and of no very tender conscience. Dr. Sibthorpe's sermon was brought unto him, and hand over head (as the proverb is) he approved it, and subscribed his name to it; but was afterwards advised, by a learned gentleman of the Inner Temple, to scrape out his name, and not so much as suffer the sign of any letter to remain in the paper; which accordingly he did, and withdrew his finger from the pye. But what the chaplain (well advised) would not do, his lord (bishop Laud) without sticking accomplished; and so, being insensibly hatched, it came flying into the world. But my opinion is, that the book hath persuaded very few understanding men, and hath not gained the king sixpence." The preferments Dr. Worral was possessed of were, the rectories of Finchley, in Middlesex; and of St. Botolph, without Bishopsgate; and the prebend of Holbourn, in St. Paul's Cathedral. To this stall he was collated in July 1627; of the dates of his admission into the parochial benefices, Newcourt was not apprized. They, however, became void by his death, before November 28, 1639 †.

ARCHBISHOP JUXON.

Baker, Samuel, D. D. of Christ's College in Cambridge, and for some time a popular preacher among the Puritans; but he was induced to relinquish this sect by bishop Juxon, who appointed him his domestic chaplain. The first benefice he had was the rectory of St. Margaret Patten, in London; his next, that of St. Mary Hill. The bishop gave him the rectory of St. Christopher's; which he ceded, by being collated to the vicarage of South Weald, in Essex. He was also promoted to the prebend of Tottenhall, in St. Paul's Cathedral ‡. He could not have long survived bishop Juxon's translation to the see of Canterbury; for, November 1, 1661, Thomas White was instituted to the rectory of St. Mary Hill, on a vacancy by the death of Baker. From the partiality shewed by him, in the discharge of his duty as chaplain, in licensing books, he contracted the envy of the Puritans; and, being likewise considered as a creature of archbishop Laud's, it cannot be matter of surprize, that he should suffer imprisonment, as well as a deprivation of his preferments, when they were in power. His imprimatur, dated February 8, 1637, is to the second edition of Chillingworth's Religion of Protestants.

Braybourn, William, created D. D. by archbishop Juxon §. He was collated to the prebend of Broomsbury, in St. Paul's Cathedral, August 25, 1660; and, probably about the same time, to the vicarage of Northall, in Middlesex ||. He was promoted to the prebend of Ewithington, in Hereford, September 24, 1660; and

* Vol. I. p. 444. † Repertor. vol. I. p. 158. ‡ Newcourt, Repert. vol. I. p. 215.
§ Bishop Gaystrell's Case, p. 40. || Newcourt, Repert. vol. I. p. 119.

on the 28th, collated to the precentorship of that cathedral*. In 1660 he was proctor for the chapter in the convocation which passed the form of prayer, and a commissioner for comparing the printed books with the MS. He died in 1684, and was buried at Northall.

Du Moulin, Peter, D.D. was, in the reign of Charles I. rector of Wheldrake, in Yorkshire. Archbishop Neyle probably collated him to it, and for his loyalty he was deprived of it. Immediately after the Restoration, he was nominated by the king to the same prebendal stall, in Canterbury Cathedral, that his father had possessed, who died, March 10, 1658, at the very advanced age of 90; and he had also a grant under the great seal of a sinecure; but, he appears not to have availed himself of it. In the register of Adisham, in Kent, he is noticed as having been inducted into the rectory of that parish, 1650; but after being removed, in 1660, to have been collated to the same, November 21, 1661. There is an account of him, and of some of his publications, in Kennet's Register, (see the pages referred to in the index to that book): and in the Gentleman's Magazine, vol. LIII. p. 369, are anecdotes of him from a MS. in his own hand-writing, inserted in a book which he presented to the dean and chapter of Canterbury. He died October 13, 1684, in the 84th year of his age. A volume of ten occasional sermons was published the year he died; and he printed five other sermons: 1st, On the death of Mabella Lady Fordwich, preached in St. Martin's Church, in the suburbs of Canterbury. Text, Dan. xiii. 2, 3, 4to. 1669. 2d, On the death of Dr. Turner, dean of Canterbury, Phil. i. 21, 4to. 3d. Two on papal Tyranny, 4to. 1674. Texts, Rev. xviii. 4, 5; and Rom. i. p. 16.

Nichols, or Nicols, Daniel, B.D. August 15, 1662. This is the date of his imprimatur, as chaplain, to Dr. Edward Boughen's short Exposition of the Catechism of the Church of England, in Greek and Latin†. In 1662, March 15, he was admitted rector of Stisted, in Essex, by presentation from archbishop Juxon; but he deceased before February 13, 1665; because, on a vacancy by his death, Thomas Cook was then instituted to that benefice‡.

Pory, Robert, D.D. rector of Lambeth.

ARCHBISHOP SHELDON.

Hooper, George, D.D. (bishop of Bath and Wells), will be noticed among the rectors of Lambeth.

Parker, Samuel, D.D. (bishop of Oxford), A. 1665. Mr. Parker, being then a fellow of the Royal Society, dedicated some philosophical essays to archbishop Sheldon; who, in 1667, made him chaplain, and promoted him to the archdeaconry of Canterbury; to a prebend in that cathedral; to the rectories of Chartham

* Willis's Cathedrals, vol. I. p. 541.

† Kennet's Register, p. 842.

‡ Newcourt, Repert. vol. II. p. 562.

and Ickham, in East Kent; and to the mastership of Eastbridge Hospital, in Canterbury. In return for these favours, Dr. Parker, after his advancement to the see of Oxford, blazoned the character of his patron in a very high style of panegyric, considering it, however, as only a little memorial of so great a man, and promising to dedicate to him a monument more suitable to his dignity, when, from a perusal of the primate's deeds, collected by the archbishop himself, he should have it in his power to compile a just history of his life. *Parkeri de rebus suis temporis Commentar.* p. 45, 46.

Cooke, Thomas, B. D. master of Pembroke Hall, in Cambridge, was ordained deacon, March 10, 1660*. The archbishop collated him to the rectory of Stisted, in Essex, February 15, 1665; and by Dr. Henchman, bishop of London, he was advanced, in December 1669, to the archdeaconry of Middlesex, and the prebend of Willefdon, in St. Paul's; and in March, 1671, to the treasurership of the same cathedral. Newcourt imagines him to have married a daughter of that prelate†. His imprimatur‡, as domestic chaplain (*facellanus domesticus*) to archbishop Sheldon, is prefixed to Mr. Boyle's *Reflections upon occasional Subjects*; and he expresses it to be his opinion, that the book is by no means inferior to the other writings of the same eminent author; and that he cannot say any thing greater, nor ought he to say any thing less, concerning it§. Dr. Ralph Cudworth's sermon, on 1 Cor. xvi. 57, had also the sanction of Mr. Cooke, dated from Lambeth House, October 3, 1664. He died before October 3, 1679.

Campion, Abraham, D. D. was of Trinity College, in Oxford. He took the degree of M. A. in 1663; and in November, 1673, being then senior proctor of the university, was elected professor of moral philosophy. He occurs chaplain to archbishop Sheldon in 1675, and was preferred by him to the rectory of Monks Risborough, in Bucks. In 1679 he was admitted to the prebend of Leighton Cathedral, having previously held that of Welton Painsam; and he was elected dean April 17, 1700. His imprimatur, as chaplain, was given in 1677 to the life of the valiant and learned Sir Walter Raleigh, knight, with his trial; and he published two sermons, one of which was preached at the assizes at Aylesbury in March, 1693-4; the text, psalm cxxvii. 1; the subject concerning a national providence. It was printed by the command of lord chief justice Holt; and, without his leave, dedicated to him, though it had nothing to justify it but his lordship's command, "whom nothing can or does resist." Nor is the remainder of the dedication in a style of panegyric parsimonious; but which, from the reputed stern and inflexible character of the chief justice, could hardly have been very grateful to him. The other sermon was preached at Whitehall, August 11, 1700; and published by order of the lords justices; text, Collos. i. 12, The inheritance of

* Bishop Kennet's Hist. Reg. p. 881. † Repertor. vol. I. p. 83.

‡ Ex ædibus Lambethanis, Februarii 1, 1664.

§ Hic liber, &c. quem cenſeo reliquis ab eodem cl. autore ſcriptis (neque enim quicquam majus de eo dicere poſſum, nec minus debeo) nequicquam cedere.

the saints in light, and occasioned by the premature death of the duke of Gloucester, "our young Josiah; the delight of the present, the great hope of the future age."

Dr. Campion did not long possess the deanry of Lincoln; for, he deceased, November 21, 1701, and was buried in that cathedral, with an inscription on the grave-stone, that only denotes his name, and dignity, and the time of his death.

Pell, John, D.D. of Trinity College, in Cambridge, and a very eminent mathematician. In July, 1663, he was presented, by Dr. Gilbert Sheldon, bishop of London, to the rectory of Laingdon, in Essex; and, upon the promotion of that bishop to the see of Canterbury, in the next month, he became one of his grace's domestic chaplains, and expected, as Mr. Wood tells us, to be a dean; but being not a person of activity, as others who mind not learning are, could never rise higher than a rector. The truth is, he was a shiftless man as to worldly affairs; and his tenants and relations dealt so unkindly by him, that they cozened him of the profits of his parsonage; and kept him so indigent, that he wanted necessaries, even ink and paper, to his dying-day. Dying in the parish of St. Giles's in the Fields, December 12, 1685, he was interred by the charity of Dr. Busby, and Dr. Sharpe, rector of that parish, in the rector's vault under that church. See New and General Biographical Dictionary. Article, Pell (John).

Saunders, Anthony, D.D. I judge him to have been chaplain to archbishop Sheldon, because he dated from Lambeth House (*ex aedibus Lambeth*) December 16, 1675; his imprimatur to Dr. Francis Gregory's sermon at the Oxfordshire feast, preached November 25. He was of Christ Church, in Oxford; and admitted D.D. July 3, 1677. He was collated to the chancellorship of St. Paul's Cathedral, 1672; to the rectory of Aston, in Middlesex, in August, 1677; and afterwards, to the rectory of Buxtead, in the diocese of Chichester, of which diocese he was elected proctor in several convocations. He died in 1719.

Stradling, George, D.D. fourth son of Sir John Stradling, of Donar's Castle, in Glamorganshire, was a commoner of Jesus College, in Oxford; and elected a fellow of All Souls College in 1643. A. Wood has suggested, that he kept his fellowship during the usurpation, from his being then accounted a rare Latinist, and much valued by Dr. Wilson, the musical professor; but it was the opinion of Walker, grounded upon the opinion he had from the college, that he ought to be classed among the ejected fellows; and bishop Kennet* has pertinently observed, that bishop Sheldon would not have taken Stradling for his chaplain, had he been a complier with the times. He was favoured with a variety of parochial benefices, and dignities; for, he may be traced in the possession of the underwritten. Fulham, rect. (*sine-cure*) January 11, 1660. Hanwell, rect. Middlesex, February 25, 1660. Sutton at Hone, Kent, vic. Sept. 22, 1666. St. Bride's, Fleet-street, vic. April 23, 1672. Cliffe, near Rochester, rect.

* Register, p. 358.

Prebend of Wenlakesburn, in St. Paul's, London, January 11, 1660.

Prebend of Westminster Abbey, July 10, 1663.

Precentor of Chichester Cathedral, July 22, 1671.

Dean of Chichester, 1672.

In the convocation of 1660, he was proctor for the diocese of Landaff; and, if not beneficed in that diocese, this compliment might be paid to him as a native of Glamorganshire. He was one of the commissioners who signed the act of review, and examination of the form of common prayer with the original MS. and was the third of the chaplains of bishop Sheldon, of London, to whom that province was assigned. Dr. Stradling printed, in his life time, a sermon preached before the king, January 30, 1675; text, John, xix. 15. And there is a posthumous publication of a volume of 14 sermons and discourses, upon several occasions, 8vo. 1692. Kennet, in his register, notices the imprimatur of Stradling to the following publications: Dr. Langbaine's Review of the Convent, July 15, 1661. Le Gros's Sermon at Leghorn, August 24, 1662. (*Dat. ex æd. Sabaud.*) to Dr. South's Sermon at St. Paul's Cathedral, Gen. i. 27, November 12, 1662. To the History of the life of St. Athanasius, by N. B. P. C. Catholick, November 23, 1662. And to Chillingworth's Religion of Protestants (*ex æd.*) Lambeth, October 16, 1663. His Imprimatur (*ex æd. Sabaud.* October 10, 1662,) is also to a sermon preached at East Dereham, in Norfolk, May 29, 1661, by John Winter, curate. And to the Holy Royalist, by Giles Oldsworth, rector of Bourton on the Hill, Gloucestershire, December 20. Dr. Stradling died April 19, 1688, and was buried in Westminster Abbey.

Tomkyns, Thomas, B.D. is in Dr. Ducarel's list, by mistake, mentioned as being chaplain to archbishop Juxon in 1669; he was then in that office to archbishop Sheldon, and an account of him will be inserted among the rectors of Lambeth.

ARCHBISHOP SANCROFT.

Batteley, John, D.D. a native of St. Edmundsbury, in Suffolk, acquired, most probably, his grammar learning in the free-school of that town, where the archbishop had the rudiments of his education, and became a fellow of Trinity College, in Cambridge. He was collated to the rectory of Adisham, in Kent, in November, 1684, by the archbishop; who, in 1687, preferred him to the archdeaconry of Canterbury; and, in 1688, to the first prebendal stall in that cathedral; and appointed him master of Eastbridge Hospital. When chaplain to the archbishop, he refused to license a sermon, preached in Ripon, on the anniversary of the inauguration of king James II. in 1685, by Dr. Thomas Cartwright, a prebendary of Durham; text, 1 Kings, viii. 66. And he received from Sir John Jennings thanks for his refusal*. It appears, however, from Letsome, that

* Hutchinson's Hist. of Durham, vol. II. p. 188.

the sermon was published in 1686. Dr. Battely's Imprimatur is to *Fasciculus rerum expetendarum opera et studiis Edwardi Brown*, March 5, 1687. He was born November 11, 1645; died October 10, 1708; and was buried in the nave of Canterbury Cathedral, where there is a monument to his memory. The epitaph is printed in Le Neve, Mon. Angl. iv. 149; and in Rawlinson's Antiquities of Rochester, p. 38, 39. Rawlinson has also given some account of him; as have bishop Nicolson*, Dr. Grey, and the editor of that deservedly admired little volume, Antiquitates Rutupinæ; in the preface to which the Doctor is characterised as a frequent, fervent, and eloquent preacher. The only sermon he is known to have published was from 1 John, v. 4. 4to 1694 †.

Maurice, Henry, D. D. a native of the Isle of Man, a fellow of Jesus College, in Oxford. Archbishop Sancroft collated him, in 1680, to the rectory of Chevening, in Kent; which he resigned, in 1685, for that of Newington, in Oxfordshire; and he had afterwards the sinecure rectory of Landrillo, in the diocese of St. Asaph. Being elected lady Margaret's professor of divinity, in Oxford, he succeeded of course to the 7th prebendal stall in Worcester Cathedral. His publications were: A Sermon preached before the King, January 30; text, Isaiah, xxxviii. 3, 4to. 1682. Remarks from the Country upon two Letters relating to the Convocation and Alterations of the Liturgy, A. 1689 ‡. A Defence of Diocesan Episcopacy, in Answer to Clarkson's Primitive Episcopacy, A. 1691 §. And he wrote The Draught of an Answer to the Pastoral Letters of four Titular Bishops of the Church of Rome, printed in *Collectanea curiosa*, vol. I. N° LXII. He died October 30, 1691, of an apoplexy, and was buried at Newington; but there is a monument to his memory in the chapel of Jesus College; and the epitaph is in Abingdon's Antiquities of Worcester, and in Le Neve's Monum. Anglic. ||. His departure so soon after he acquired the professorship is noticed, as is its having prevented the executing of some great work he had in contemplation.

Needham, William, D. D. was of Emanuel College, in Cambridge; and being proctor of the university in 1683, when Mr. Henry Wharton, who was afterwards his friend, and fellow-chaplain to the archbishop, commenced bachelor of arts, he had the satisfaction of deservedly conferring on him the highest honour when he took that degree**. Dr. Needham was promoted to the chancellorship of St. David's in 1689, which was his grace's option on the consecration of bishop Watson ††; and the rectory of Alresford, in Hants, of which he was incumbent, might likewise have been an option on the confirmation of bishop Mew, of Winchester. He occurs prebendary of Newton, in Lincoln Cathedral, May 1, 1703 ‡‡.

* English Hist. Library, pp. 16, 23.

† Answer to Neal, vol. I. p. 486.

‡ Birch's Life of Archbishop Tillotson, p. 194.

§ Ibid. p. 5.

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** Life of Mr. Wharton prefixed to his sermons.

†† B. Willis's Survey of St. David's, p. 157.

‡‡ Grey's Answer to Neal, vol. I. p. 428.

The following account of an interview between the archbishop and Mr. Needham, in September, 1693, is related in *Biographica Britannica*, under the article Sancroft: "The archbishop, being then weakened by sickness, and confined to his bed, gave Mr. Needham his blessing very affectionately; and, after some talk, his grace said this to him, 'You and I have gone different ways in these late affairs; but, I trust, Heaven's gates are wide enough to receive us both: what I have done, I have done in the integrity of my heart.' Upon Mr. Needham's modest attempt to give an account of his own conduct, his grace was pleased to reply, 'I always took you for an honest man; what I said concerning myself was only to let you know, that what I have done, I have done in the integrity of my heart, indeed in the integrity of my heart'."

Dr. Needham published a sermon preached before the Lower House of Convocation, November 12, 1702, on a general thanksgiving; text, psalm xvi. 4—6*. And his Imprimatur, as chaplain, is to Dr. Stillingfleet's Sermon on Scripture and Tradition compared, November 28, 1687. He died at Alresford, and was there interred. His epitaph is in Willis's Survey of Cathedrals, vol. II. p. 127.

Thorpe, George, D.D. fellow of Emanuel College, in Cambridge. He was not archdeacon of Canterbury, as mentioned in Dr. Ducarel's List of chaplains; nor was he collated to a prebend of that cathedral by archbishop Sancroft, for he had the fifth stall, which is in the gift of the crown. It is, however, likely, that he might obtain this dignity by the interest of his grace, who conferred on him the rectories of Bishopbourne and Ickham, in East Kent. Dr. Thorpe founded five scholarships in Emanuel College, with an allowance of fifteen pounds a year to each scholar, and he contributed ten pounds towards finishing the chapel†. He was deservedly eminent for his piety and his preaching‡; and had the character of a learned man of great humanity and benevolence, and who took a pleasure in assisting young gentlemen in their studies§. He died, November 21, 1719, aged 83 years, and was buried in Canterbury Cathedral.

* Sermons before that assembly had been unfrequent, and at this period were occasioned by the zealous attempts of a majority of the lower house to maintain almost the same degree of independence on the archbishop and bishops of the province, that the House of Commons have on the House of Peers. With this view, Dr. Isham, proctor for the clergy of the diocese of London, was nominated to preach the year before, as appears by the following passage, copied from a tract, written, I believe, by Dr. Kennet: "Whilst the dispute subsisted between the archbishop and the Lower House to adjourn themselves, instead of obeying the schedule of prerogation sent by the archbishop, Dr. Finch made a motion, that a sermon might be preached on the Fast Day (April 4), and that Dr. Isham might be desired to preach the said sermon: none opposing the motion, (though somewhat new) Dr. Isham was pleased to accept it, and did accordingly perform it in Henry the VIIIth's Chapel." On this head see a letter in "Bishop Atterbury's Epistolary Correspondence," dated March 15, 1700-1.

† Carter's History of Cambridge, p. 354, 363.

‡ Magn. Brit. Antiq. et Nov. vol. III. p. 332. He occurs master of St. Nicholas Hospital, in Herboldowne. Haisted's Kent, vol. III. p. 579.

§ Lewis, Life of Mr. Johnson, vicar of Cranbrooke, M.S. p. 2.

Trum-

Trumbull*, Charles, LL.D. His imprimatur, as chaplain, to bishop Sprat's sermon at the anniversary meeting of the sons of the clergy, is dated November 14, 1678. Archbishop Sancroft collated him to the rectory of Stisted, in Essex, in 1679, and afterwards to the rectory of Hadleigh, in Suffolk. He was deprived for not taking the oaths on the revolution†.

Wharton, Henry, M.A. To the memoir of him, inserted in the History of the Palace, p. 63, &c. should be added an incident in his conduct as chaplain, much to his credit, as well as that of Dr. Needham; that after archbishop Sancroft removed from the Palace, to a private house in Westminster, (August 1, 1690), they continued to officiate to him in that capacity till near the time of his retiring to Freslingfield. When his grace dismissed his domestics, his address to Mr. Wharton and Needham was in these terms: "You have hitherto served me to my very great satisfaction; but, I think, the time is now come when we must part." Upon his grace being asked why—"there is another come in my place, and it will now be dangerous to continue with me any longer." Upon which, both agreed to render their services afresh, in regard to their personal obligation, though they had happened to differ from him with respect to the public. Whereupon, with an air of satisfaction, he made them a quick and short return: "Say you so?—then go on in the name of God." And they did so. Biog. Britan.

In Appendix to the History of the Palace, p. 71, it is mentioned, that all the sermons in the two volumes of Mr. Wharton's posthumous discourses were preached in Lambeth Chapel. From the date of the last sermon, in volume the first, and the subject, it seems to have been the design of the chaplain to administer spiritual advice and consolation to his patron, under the change of scene that was soon to take place. It was delivered May 4, 1689, when the archbishop had declared his resolution not to take his oath of allegiance to king William and queen Mary, and his refusal subjected him, a few months after, to a deprivation by law. The text is, John, chap. xiv. 1; and, if the reader will turn to p. 452—460, I am inclined to believe he will concur in my opinion.

By the removal of the archbishop, his chaplain lost a patron, who would most probably have raised him to preferments of dignity. The effect the disappointment had upon Mr. Wharton's spirit and temper may in some degree be collected from an original letter written to Dr. Barker, a chaplain to archbishop Tillotson, and which, by the favour of the worthy Dr. Samuel Pegge, was communicated to the editor of *The Gentleman's Magazine*‡. In this letter he complains of its being his lot to have his labours confined to the teaching of plow-joggers, who looked upon what he said to concern them but little, without a hope of his being placed in a situation, in which his learning, the fruits of much industry, could be of use to the public, till advanced age had rendered him almost unfit for active life, or he be indisposed to exert his remaining powers.

* Not Turnball, as in Ducarel's list.

† Newcourt, Repert. vol. II. p. 562.

‡ Vol. LX. p. 979.

In the introduction to the third volume of bishop Burnet's History of the Reformation* there is a paragraph which may serve as a comment upon this letter, and which leads to a surmise upon what grounds Dr. Wharton apprehended his acquiring a higher station in the church might be a far distant event. He had, it seems, as he informed bishop Burnet, a certainty of succeeding to the next stall in Canterbury Cathedral, that should be vacant in the gift of the archbishop, had his old master not been deprived; and he entreated the bishop to secure it for him from archbishop Tillotson. The archbishop's answer was not favourable. He was averse to the entering into any new engagement before a vacancy happened, and he at the same time intimated his unwillingness to encourage aspiring men. Mr. Wharton conceived there had been a lukewarmness in bishop Burnet's solicitation; and, under that idea, he was prompted to publish the famous anonymous tract, entitled, "Specimens of some Errors and Defects in the History of the Reformation." But the archbishop afterwards declaring, that bishop Burnet had pressed him to patronize Mr. Wharton, pardon was asked for the freedom he had taken, with an assurance, that, if the bishop would procure any thing for him, he would discover all he knew in the matter that had given offence; respecting which, he said, he was no more than an instrument. But this proposal the bishop treated with contempt.

Concerning Mr. Wharton's application for a stall in Canterbury Cathedral, it must be admitted, that it was an attempt rather unfair; especially when made by a person who had been a domestic chaplain in Lambeth Palace. Of the twelve prebends in that church, three only are in the disposal of the archbishop†; and, whilst a chaplain, he must have been aware, that the archbishop would not be inclined to omit the earliest opportunity of collating one of his own friends and dependents, of extraordinary merit, to so eligible a piece of preferment. Besides, he ought to have considered, that he might probably be supplanting his old friend, Dr. Barker, to whom he was obliged, as he acknowledges, for having brought him from college into the world. His views, however, in this life, were soon terminated; for, of the thirty years and more, to which he seems to have flattered himself his life might be extended, he survived very little above two, supposing the letter to have been written, which it is likely it was, at the entrance into 1692-3.

ARCHBISHOP TILLOTSON.

Barker, Ralph ‡, D.D. To the memoirs of the chaplains related by Dr. Birch, in his life of this prelate, little addition can be requisite. Dr. Barker resigned the

* P. 6, 8.

† Defence of pluralities, p. 189.

‡ Not Richard, as printed in Append. to History of the Palace, p. 61; and in the account of Mr. Wharton, in the History, p. 64, l. 6, for Dr. *Baker*, r. Barker.

rectory of St. Mary Magdalen, Old Fish-street, London, on being collated to the rectory of Brafted, in Kent; and on the death of Dr. Busby he was installed treasurer of Wells Cathedral, April 13, 1695, which was probably his grace's option at the consecration of Bishop Kidder.

Mr. Barker proceeded in arts at Cambridge in 1666 and 1670; but the archbishop conferred on his chaplain the degree of doctor of divinity; and it is mentioned, in the list of Cambridge graduates, that he was, in 1692, admitted to the same in that university, the word Lambeth being prefixed. Whether this mode of registering it were designed for a compliment may be somewhat dubious. Perhaps it might be intended to imply, that he was not entitled to all the privileges annexed to a doctor created by the university; but only to such as accompany the admission, *ad eundem*, of a graduate from Oxford; and certain it is, that a person, usually styled a Lambeth doctor, could not now appear in Cambridge in the doctor's habit without giving offence; nor, supposing his name to continue in the books, could he avoid keeping the course-act required of all masters of arts who are standing for the degree of bachelor in divinity*. Dr. Barker died in 1708.

Hody, Humphry, D.D. was appointed chaplain in June, 1694. The rectory in Kent, in which he succeeded Mr. Wharton, was Chartham, and not Charte, as mentioned in the Life of Archbishop Tillotson. He was afterwards collated to the rectory of Monks Risborough, in Bucks. He died January 20, 1706; and was buried in the chapel of Wadham College. His epitaph is in B. Willis's Survey of Cathedrals, vol. II. p. 446; and there is an account of him in the Anecdotes of Bowyer, p. 165.

Royse, George, D.D. In the Life of Archbishop Tillotson, it is mentioned, that Dr. Royse published only a few sermons. The following are noticed in Lettome's Preacher's Assistant.

1 Cor. vi. 20, 4to. 1689. Before the lord mayor. Passion Sermon.

Heb. xi. 33, 4to. 1690. Before the king.

John, i. 3, 4to. 1690. Before the king and queen.

Prov. xvi. 32, 4to. 1705. Government of the passions. Before the queen.

ARCHBISHOP TENISON.

Clavering, Robert, D.D. bishop of Landaff, and of Peterborough.

Gibson, Edmund, D.D. bishop of Lincoln, and of London. See account of him among the archbishop's Librarians, in History of Palace, p. 68; and he will be again noticed with the rectors of Lambeth.

* Mr. Masters, in Hist. of C. C. C. p. 173, 177, mentions extraordinary graces passed for admitting Dr. William Stanley, and Dr. Thomas Grene, of that college, to this degree, with all its privileges, to which an archiepiscopal faculty would not have entitled them.

Grene, Thomas, D. D. bishop of Norwich, and of Ely. See an account of him in Mr. Masters's History of Corpus Christi College, in Cambridge, p. 178.

Potter, John, D. D. bishop of Oxford, and archbishop of Canterbury. In 1704, he commenced B. D. and soon after went to reside at Lambeth, as chaplain to archbishop Tenison, who conferred on him the rectory of Newington, in Oxfordshire.

Smalbroke, Richard, D. D. bishop of St. David's, and of Lichfield and Coventry.

Sydall, Elias, D. D. bishop of St. David's, and of Gloucester. See an account of him in Masters's History of C. C. C. C. p. 368. He officiated as chaplain at the reconciliation of the earl of Dunbarton to the Church of England. Hist. of Palace, Appendix, p. 62.

Brooke, Edward, M. A. was collated Sept. 30, 1704, to the rectory of Woodchurch, in Romney Marsh, and died Feb. 20, 1728-9. A person, of the same Christian and sur-names, was instituted to the vicarage of Hadlow, in the diocese of Rochester, June 14, 1701, and ceded it in 1705.

Hody, Humphrey, D. D. already noticed among the chaplains of archbishop Tillotson.

Ibbetson, Richard, D. D. rector of Lambeth.

Ibbot, Benjamin, D. D. first librarian, and afterwards chaplain, to archbishop Tenison. See Account of him in History of the Palace, p. 70. He was in attendance as chaplain, when the earl of Dunbarton renounced the errors of Popery, and was admitted a member of the Established Church of England. Ibid. App. p. 62.

Mandeville, John, D. D. was admitted prebendary of Ketton, in Lincoln Cathedral, January 12, 1694, and installed chancellor of the same church, June 18, 1695; it being probably an option at the consecration of bishop Gardiner. In 1708 he was preferred to a canonry of Windsor; which he resigned, in May, 1722, for a prebend in Westminster Abbey. He was collated to the archdeaconry of Lincoln in October, 1709; and installed dean of Peterborough May 21, 1722. The only parochial benefice which he seems to have had, was the rectory of St. Mary Magdalen, Old Fish-street, to which he was instituted, May 27, 1691, on the resignation of Dr. Barker *. He published a sermon preached, before the queen, on Whitsunday, 1705. Text, 1 John, chap. III. verse 24. Dr. Mandeville died, January 24, 1724; and was buried in the church of St. Margaret, Old Fish-street.

ARCHBISHOP WAKE.

Lisle, Samuel, D. D. nominated to the see of St. Asaph in 1743, and to that of Norwich in 1747. He was a native of Blandford Forum, in Dorsetshire, commenced M. A. at Oxford, in 1706; and, whilst fellow of Wadham College, officiated as chaplain to the factory at Aleppo. On his return to England he had,

* B. Willis's Survey of Cathedrals, vol. II. p. 105, 192, 514.

first, the rectory of Tooting, in Surrey; and, afterwards, the rectory of St. Mary Le Bow, in London; and the vicarage of Northall, in Middlesex. In September, 1724, he was promoted to the archdeaconry of Canterbury; and in August, 1728, installed in the 7th prebend in that cathedral. He was elected warden of Wadham College in 1738, and resigned it in 1744. In the convocations, assembled in 1734 and 1741, he was chosen prolocutor of the Lower House; and, in 1742, Dr. George Reynolds, archdeacon of Lincoln, addressed to him a printed letter, upon the refusal of the Lower House to receive or read a paper concerning ecclesiastical courts, clandestine marriages, and other articles. The reading of this paper was objected to, lest it might subject the clergy present to a premunire, the king not having granted a licence to empower them to enter upon any business. Dr. Lisle published five sermons.

1. Heb. xiii. 17, 4to. 1723. Consecration of Dr. Baker, of Bangor, at Croydon Palace.

2. 1 Cor. i. 21, 4to. 1735. Conc. ad Synod.

3. Isaiah, v. 4, 4to. 1744. Fast for the war. Before the Lords.

4. Rev. ii. 5, 4to. 1745. Fast. Before the Lords.

5. Isaiah, xlix. 6, 4to. 1748. Prop. Gospel.

Mr. Hutchins (in Hist. of Dorsetshire, vol. I. p. 77) mentions the bishop's having published a discourse about rural deans. He died, October 3, 1749, and was buried at Northall.

Bateman, Edmund, D.D. was educated at Westminster school, and, though not upon that foundation, became a student of Christ Church, in Oxford, where he was admitted M.A. June 20, 1712, and D.D. in 1736. In 1731, he was appointed chaplain to archbishop Wake; who, the same year, conferred on him the rectory of St. Dunstan in the East; and, in 1733, the rectory of Chevening, as also the sinecure rectory of Hollingbourne, both in Kent. March 26, 1737, he was installed archdeacon of Lewes, which might be the archbishop's option, on the confirmation of doctor Hare bishop of Chichester; and he occurs, in 1746, chancellor and residentiary of Lichfield Cathedral. Four sermons were published by him.

1. 1 John, iv. 7, 4to. 1738. Spital.

2. 2 Kings, iv. 1, 2, 4to. 1740. Ann. meeting of the sons of the clergy.

3. Deut. xiii. 18, 19, 4to. 1740. Trustees of the colony of Georgia.

4. Eccles. vii. 16, 4to. 1743. May 29, Trin. Sunday.

The Spital Sermon, on the Wednesday in Easter week, was criticised by no friendly pen in, as it is believed, The Weekly Miscellany. But, whichever might be the newspaper, the remarks were conveyed to the printer under the title of, A Letter to a Clergyman in the Country, N° VII. And the first paragraph is as follows: "Sir, I have sent you the bishop of Oxford's sermon before the governors of our hospitals. I know you will be greatly pleased to see the most material objections to these charities so fairly removed; the advantages of them to society so judiciously enumerated; advice to the governors of them so gently

“and artfully, but yet honestly, inculcated; and, in the conclusion, a generous contribution so strongly pressed, not in the old and beaten way, by a mere address to the passions, but by a fair appeal to sober reason and cool reflection. Could I think this excellent composition of his lordship wanted any foil to adorn and recommend it, I should have sent you with it Dr. B’s discourse upon the same occasion. But you can distinguish good sense and fine writing without such a comparison.” The writer then cites some passages from p. 7, 9, 11, and 20, of B’s sermon, which, it must be admitted, have in them somewhat of the profound and the obscure; and he concludes his letter with this sharp stricture on another sermon, without naming the author:

“When you have sufficiently diverted yourself with these flowers, you will think the sermon deserves a place in your study, near that celebrated performance, some years ago, on the 30th of January, which I know you have carefully preserved as a curiosity, and in which you remember *the enthusiasts that were got ready to congratulate them on the triumphs of the catastrophe.*” Dr. Bateman died in April 1751.

Byrch, William, LL. D. fellow of Trinity College, in Cambridge*, collated by the archbishop to the rectory of Hadleigh, in Suffolk. The king, to whom he was chaplain, nominated him, in 1727, to the tenth stall in Worcester Cathedral; in September, 1729, he was appointed chancellor of that diocese, and admitted rector of Fladbury; and he had afterwards the vicarage of Blockley, in Worcestershire. He published the sermon he had preached at the consecration of Dr. Chandler, bishop of Lichfield and Coventry, November 17, 1717. Text, 1 Tim. iii. 7. He died in February 1741†.

Carter, George, D. D. was elected provost of Oriel College, in Oxford in 1708; and in October, 1719, admitted to the fifth prebendal stall at Rochester, that having been, not long before, annexed to the headship of Oriel by Act of Parliament. Archbishop Wake collated him to the vicarage of Lydd, in Kent; and, by his grace’s favour, he had a prebend at Peterborough, which was the option at the consecration of bishop Kennet. He also occurs prebendary of Brownswood, in St. Paul’s Cathedral, October 26, 1726‡. His character and benefactions are noticed by B. Willis. He died, September 30, 1727, and was buried in the chapel of Oriel College.

Geekie, William, D. D. had the rudiments of his education under Mr. William Baxter, at Tottenham High Cross, where that eminent grammarian and critic kept a school for some years, before he was chosen master of the mercers school in London§. Mr. Geekie was originally of St. John’s College, in Cambridge; but removed

* A. B. in 1709, A. M. 1713. Qu. Had he not the degree of LL. D. by faculty from the archbishop?

† Oughton, Ordo Juridic. vol. II. p. 109.

‡ Survey of Cathedrals, vol. II. p. 518.

§ Confido tamen neque te olim nostræ amicitiae et puerilis institutionis pœniturum. Satis scio tibi nondum excidisse, quod sæpius a me audieras; linguam scilicet Romanorum constare fere ex obsoletis

Removed to Queen's College, and became a fellow of that society *. It appears from the first of Mr. Baxter's letters to him, dated November 10, 1706, that soon after his admission he received from the university a special favour, rarely granted to so young an academic, though of what kind it was there is no intimation †. A passage in the second letter shews, that soon after he was dangerously ill, and that Mr. Baxter had, in a dream, an alarming notice of his being near his end; accompanied, however, with a pleasing prognostic, of the sudden recovery of his young friend ‡. The fourth letter mentions Mr. Geekie and Mr. Needham § having recommended it to Mr. Baxter, to publish a new edition of Columella de Re

obsoletis Græcis vocabulis.—Facis tu quidem, quod perpauci alii, ut ingenue agnoscas, quantumcunque id sit, quod opellæ nostræ debeas. Philological letters from Mr. Baxter to the late Dr. Geekie, when first entered at Cambridge, published in Archæologia, vol. I. N° XLIII. p. 206, 207.

* A. B. 1710. A. M. 1714. S. T. B. 1723. S. T. P. 1729.

† Gratulor tibi ex animo, Willielme dilectissime, tibi omnia procedere recte, atque ex voto; præcipue vero Almam Matrem Academiam tuo merito concessisse, quod rarenter tironibus contingit, et σχολαστικόν, et χαριστικόν, de suâ munificentia. Præclara sanè et egregia de tuâ indole atque ingenio mecum sperant omnes tui; tu etiam ipse, modò fueris ausus, profectus dabis quod non expectas, Ibid. p. 206.

‡ Nequeo mihi temperare, quin te certum faciam, me ineunte mense isto fuisse visu territum nocturno; siquidem tu visus es mihi per quietem in extremis agens, et quasi jam plane efflaturus animam: derepente tamen revixisse videbaris. Gratulor sanè lætum fuisse nostrum augurium: in posterum fatis scio diligentior eris tui. Νοήματα vericulorum tuorum admodum nobis placuere; nam fuere et gravia, et fatis scita, et verba ipsa benè Latina: erratula adolescentiæ videbantur condonanda: nosti, puto, illud, "ubi plura nitent," &c. Forfan tu ad poetica minùs appellis animum, aliis rebus attentior; in hac tamen futurus egregius, modo collubuerit. Ibid. p. 207.

In The Canterbury Newspaper, August 15, 1767, was inserted this epigram, addressed to Sir Godfrey Kneller, and said to have been written by Dr. Geekie:

"While meaner artists vainly strive to trace
The outward lines and features of a face,
Your magic pencil, Kneller, takes the soul;
And when you paint the man, you paint him whole."

§ "Gratulor sanè Needhamo tuo, et institutum laudo. Haud dubito quin operæ futurum sit novam rei rusticæ Scriptorum editionem moliri: verùm heu! eâ modò ætate sum, ut nihil, vel parum admodum, valeat nostra imbecillitas efficere."

Peter Needham, fellow of St. John's College in Cambridge; A. B. 1696; A. M. 1700; S. T. B. 1707; and, 1717, S. T. P. by royal mandate. In 1709 he published Hieroclis Commentarius in Aurea Carmina, &c. In the dedication to lord chancellor Cowper, which is written with elegance, he has truly delineated the character of that eminent lawyer. In 1721, he was editor of Theophrasti Characteres, &c. which he dedicated to Dr. Moore, bishop of Ely—"Μα-
"cepati suo semper colendo, propter singularem a multis retro annis benevolentiam, et benefec-
"tâ nuper collata." The recent favour here acknowledged was, as I apprehend, the rectory of Conington in Cambridgeshire. Mr. Needham also published, at the request of the vice-chancellor and others, a sermon preached before the university on St. Paul's Day 1715-16. The Text, Luke xiv. 23.

Ruf-

Rusticâ, and of other antient writers upon husbandry; but the infirmities of increasing years would not allow of his engaging in this work. Mr. Geekie, it is believed, was for a short time in the army; but, finding a military life not agreeable to him, he entered into orders, and was domestic chaplain to the duke of Somerset, previous to his attendance upon archbishop Wake in that capacity. His grace conferred on him the following parochial benefices, the rectory of Woodchurch, in Romney Marsh; the rectory of Southfleet, in the diocese of Rochester; an option, on the confirmation of bishop Bradford; the rectory of Chevening, in Kent, for which he vacated Woodchurch; and in December 1732, he was presented to the vicarage of All-hallows, Barking; with which, by dispensation, he held Southfleet as long as he lived. In June, 1731, he was collated to the first prebend in Canterbury Cathedral; and in February, 1737, installed archdeacon of Gloucester, on a presentation from the trustees of the will of archbishop Wake, that being the option at the consecration of bishop Benson. Dr. Geekie died at Canterbury, July 22, 1767.

Ibbertson, Richard, D. D. rector of Lambeth.

Trimnell, David, D. D. of New College, in Oxford, and admitted M. A. January 14, 1700. He seems to have been chaplain to Dr. Wake, whilst bishop of Lincoln, as he was possessed of these benefices in the disposal of that see; the rectory of Stoke Hammond, in Bucks; the prebends of Tarenton and Castor, in the church of Lincoln; and the archdeaconry of Lincoln, to which he was collated May 17, 1715; which was a few months before his patron's translation to Canterbury, by whom he was presented, in 1718, to the precentorship in Lincoln Cathedral, probably his grace's option at the consecration of bishop Gibson. Dr. Trimnell published an *Affize Sermon*, 8vo, 1714. Text, Rom. xiii. 4. And died May 18, 1756, having almost completed the eighty-first year of his age.

Walker, John, D. D. fellow of Trinity College in Cambridge*, and made D. D. by the king's mandate, April 25, 1728. Archbishop Wake collated him to the rectory of Bocking, in Essex, in November 1725; and in March, 1726, he was presented, I suppose by Sir William Maynard, to the rectory of Great Easton, in the same county, which he seems to have exchanged for the rectory of St. Mary, Aldermay, in London. He occurs chancellor of St. David's in 1727; and in January 1728 was admitted to the archdeaconry of Hereford, which might be the archbishop's option at the consecration of bishop Egerton. Dr. Walker died November 9, 1741.

Wilkins, David, D. D. was librarian before he became chaplain. See *Memoirs* of him in the *History of the Palace*, p. 71.

ARCHBISHOP POTTER.

Bateman, Edmund, D. D. noticed among the chaplains of archbishop Wake.

Chapman, John, D. D. fellow of King's College, in Cambridge, became chaplain in 1740 or 1741. He was first collated to the rectory of Aldington, with

* A. B. 1713. A. M. 1717.

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Smeeth; and had afterwards the rectory of Saltwood, with Hyth, which he ceded for the rectory of Mersham. In 1741, the archdeacon presented him to the archdeaconry of Sudbury by right of option; and, being one of the executors of his grace's will, Dr. Paul, the other executor, presented him to the treasurer'ship of Chichester Cathedral, which was likewise an option. He died October 14, 1784. See a fuller account of him in *Biblioth. Topograph. Britann.* N° XXX.

Tunstall, James, D. D. fellow of St. John's College, in Cambridge*, and elected public orator of that university, October 21, 1741. In 1739 he was presented to the rectory of Sumner, in Essex; and was created D. D. in July 1744. The same year, at the recommendation of Dr. Chapman, he was appointed chaplain to the archbishop, who collated him to the vicarage of Mynstre, in the isle of Tenet; and the rectory of Great Chart; and presented him to the treasurer'ship of St. David's, which was an option. His parochial benefices in Kent were vacated by his institution to the vicarage of Rochdale, in Lancashire, in 1758, that was given him by archbishop Hutton. He died in 1762.

Ward-Walter, Walker, D. D. had in 1747 a dispensation for holding the rectory of Chiddingstone, with that of Hayes. He had been rector of Biddenden, and vicar of Marden. He died in 1755.

ARCHBISHOP HERRING.

Forster, Nathaniel, D. D. fellow of Corpus Christi College, in Oxford, was appointed chaplain to Dr. Butler in 1751; and, after his death, became chaplain, in 1753, to the archbishop. In January 1764, he was instituted to the sixth prebend in Bristol Cathedral; and in August following was presented to the vicarage of Rochdale in Lancashire. He died October 8, 1757.

Hall, Henry, M. A. See memoirs of him among the librarians in *History of the Palace*, p. 75; and in *Bibliothec. Topogr. Britan.* N° XXX.

Heaton, Henry, B. D. fellow of Corpus Christi College, in Cambridge, was collated by the archbishop to the vicarage of Boughton under Blean, and the rectory of Iychurch; and appointed master of Eastbridge Hospital. His grace also bequeathed him the option of the first prebend in Ely Cathedral, to which he was admitted in 1760. He died July 10, 1777. See *Biblioth. Topog. Britan.* N° XXX.

Herring, William, D. D. † fellow of Clare Hall, in Cambridge, was chaplain to Dr. Herring, whilst archbishop of York; and collated by him to the prebend of Apesthorpe, in that Cathedral; and to the rectory of Bolton Percy, in the East Riding. He was admitted dean of St. Asaph, by right of option, May 1, 1751. He died May 22, 1744.

Hill, John, Samuel, D. D. fellow of St. John's College, in Cambridge ‡, was chaplain to archbishop Herring, both at Bishopsthorpe and Lambeth. He had the

* A. B. 1727. A. M. 1731. S. T. B. 1738. S. T. P. 1744.

† A. B. 1719. A. M. 1743. A. D. 1751, by faculty from the archbishop.

‡ A. B. 1737. A. M. 1741. And it is likely that the archbishop conferred on him the degree of D. D.

parochial benefices of Thorneton and Pickering, in the North Riding of Yorkshire, which are not in the patronage of the archbishop; but his grace, after the translation to Canterbury, collated him to the sinecure rectory of Hollingbourne, in Kent; and presented him to the option of the sixth prebend in Ely Cathedral, to which he was admitted in 1751. He died September 8, 1757.

Jubb, George, D.D. elected from Westminster College to Christ Church, Oxford, in 1735. He was chaplain to Dr. Herring, whilst archbishop of York, and, on his grace's translation to Canterbury, attended him in the same office. The archbishop collated him to the rectory of Cliffe, near Rochester, which he exchanged for the rectory of Cheneys in Bucks; and, with the latter, he held, by dispensation, the rectory of Toddington, in Bedfordshire. His grace bequeathed to him the archdeaconry of Dorset, an option at the consecration of Dr. Hume, bishop of Bristol; but it did not become vacant before the removal of that prelate to the see of Oxford. Bishop Lowth collated Dr. Jubb to the archdeaconry of Middlesex, in 1779, which he resigned two years after for the prebend of Sneating, in St. Paul's. In 1780, archbishop Markham preferred him to the chancellorship of York Cathedral; and, the same year, he was nominated regius professor of Hebrew in Oxford, that has a canonry of Christchurch annexed to it. He died November 13, 1787. See more of him in the Obituary to the Gentleman's Magazine, vol. LVII. p. 1031 and 1124.

ARCHBISHOP HUTTON.

Hall, Charles, D.D. fellow of Corpus Christi College in Oxford.
Wray, Thomas, D.D. fellow of Christ's College in Cambridge*.

ARCHBISHOP SECKER.

Porteus, Beilby, D.D. the present bishop of London.

Fowell, John, D.D. fellow of Exeter College in Oxford, was collated by the archbishop to the rectories of Bishopsbourne, and of Chartham, near Canterbury; and to the sinecure rectory of Eynsford, in the deanry of Shoreham, in the diocese of Rochester; but subject to the peculiar jurisdiction of the archbishop of Canterbury.

Hall, Charles, D.D. who had been chaplain to archbishop Hutton, was continued in the same office to archbishop Secker, who collated him first to the rectory of Allhallows, Broad street; and afterwards, to the rectories of Bocking and Southchurch, in Essex. He died September 6, 1774.

Plumptre, Charles, D.D. fellow of Queen's College, in Cambridge†. He was but a short time domestic chaplain to the archbishop, who collated him to the sinecure rectory of Orpington, in Kent. His first preferment was the vicarage of

* A. B. 1743. A. M. 1747. S. T. P. 1746.

† A. B. 1733. A. M. 1737. S. T. P. 1746. S. T. P. 1752.

Harlston in Cambridgeshire, which he ceded, on being instituted, by presentation from lord chancellor Hardwicke, to the rectory of St. Mary Wolnoth, in London. In January, 1752, Dr. Gooch, bishop of Ely, collated him to the archdeaconry of that diocese; and, in January 1757, he was chosen lecturer of St. James's Westminster. He died in September 1779.

Stinton, George, D. D. was collated by archbishop Secker, in 1765, to the rectory of Wittresham, in Kent; which he ceded for the vicarage of Allhallows, Barking, in London, in 1767; and the same year he was advanced, by right of option, to the chancellorship of Lincoln Cathedral. Archbishop Cornwallis, to whom Dr. Stinton was also chaplain, collated him to the rectory of Halsted in Kent in 1770, and to the rectory of Newington in Oxfordshire in 1771. In 1776, on the trustees of archbishop Secker's options presenting Dr. Porteus to the mastership of the Hospital of St. Cross, in Winchester, he resigned a prebend of Peterborough, which had been an option, in favour of Dr. Stinton; and, in 1781, Dr. Stinton exchanged this prebend, and the rectory of Newington, for the rectory of Wrotham, in Kent; this living being for that turn in the gift of the Crown, on the promotion of Dr. James Cornwallis to the bishopric of Lichfield and Coventry. He died April 30, 1783.

Wray, Thomas, D. D. was collated to the rectories of Ruckinge, Wittresham, and Great Chart; and he vacated the two last livings, by institution to the vicarage of Rochdale in Lancashire, in 1762. He died in 1778.

ARCHBISHOP CORNWALLIS.

Backhouse, William, D. D. fellow of Christ's College in Cambridge*, was, previous to his becoming chaplain, presented by Dr. Thomas, dean of Ely, and master of the college, to the vicarage of Meldreth in Cambridgeshire. On bishop Newton's resigning the rectory of St. Mary Le Bow, the archbishop collated Dr. Backhouse to it; but he was removed in 1769, in consequence of a decision of the Court of Common Pleas, that the presentation was for that turn in the Grocers Company. He was, however, the same year, collated to the rectory of Ickham, near Canterbury, and advanced to the archdeaconry of the diocese. In 1776 he was preferred to the rectory of Deal, and in 1777 appointed master of Eastbridge Hospital. He died September 29, 1789.

Lort, Michael, D. D. fellow of Trinity College in Cambridge†, and in 1759 elected the king's professor of Greek in that university. He was collated by Dr. Terrick, bishop of London, to the rectory of St. Matthew, Friday-street, in 1771; and, in 1779, became chaplain to archbishop Cornwallis, who, in April 1780, presented him, by right of option, to the prebend of Tottenhall, in St. Paul's Cathedral; and, on the death of Dr. Ducarel, archbishop Moore appointed Dr. Lort to be his librarian at Lambeth Palace. He died November 5, 1790. See Gent. Mag. vol. LX. pp. 1055, 1199; and Preface, p. iv.

* A. B. 1752. A. M. 1755. S. T. P. 1771.

† A. B. 1746. A. M. 1750. S. T. B. 1761. S. T. P. 1780.

Porter, John, M. A. fellow of Trinity College in Cambridge*, was collated in 1783 to the rectory of Smarden in Kent; and, in January 1789, admitted archdeacon of Landaff; an option, to which he was presented by Mrs. Cornwallis, the relict and sole executrix of the archbishop.

Vyse, William, LL. D. rector of Lambeth.

ARCHBISHOP MOORE.

Drake, Thomas, D. D. fellow of St. John's College, in Cambridge, appointed chaplain in 1783. He was collated to the rectory of Mersham, in Kent, in 1784; which he ceded, by being collated, in 1786, to the rectory of Hadleigh in Suffolk; with which he held, by dispensation, the rectory of Little Horstead, in Herts. In July, 1789, the archbishop presented him to the vicarage of Rochdale in Lancashire. He commenced A. B. 1768; A. M. 1771; S. T. B. 1779; S. T. P. 1784.

Griffith, Griffith, M. A. fellow of Hertford College in Oxford, collated in 1793 to the rectory of St. Mary Le Bow, London; and the sinecure rectory of Little Mongham in Kent.

Radcliffe, Houston, D. D. fellow of Brazen Nose College in Oxford; by which society he was presented, in 1781, to the vicarage of Gillingham in Kent. The archbishop, in 1789, collated him to the rectory of Ickham, in the same county; and he was, in 1787, collated by the bishop of Ely to a prebend in that cathedral.

Seale, John, Barlow, D. D. fellow of Christ's College in Cambridge. In 1793 he was collated by the archbishop to the rectory of Stisted in Essex.

Philip Warburton, M. A. of Jesus College, Cambridge.

CARLISLE HOUSE.

The prelates of Rochester having been accommodated with apartments in the manor-house of Lambeth, whilst it was possessed by the monks of their cathedral, bishop Gilbert de Glanville, as before mentioned, did not accede to the alienation of it, till archbishop Hubert had granted to him a piece of ground, whereon he might erect an habitation for himself and his successors, when their business should call them to London. In a register of the see of Rochester † there is a deed, reciting the customary emoluments due from the archbishops of Canterbury to the prelates of Rochester, compiled, as I imagine, by Haymo de Hethe, who presided over that diocese from 1319 to 1352, because he is the last prelate named in the deed. According to this instrument, as published by Mr. Thorpe, Hubert allotted an *acre* of land for the purpose; but I a little suspect *aream*, and not *acram*, to be the true reading, *aream* being the word in the original grant which is entered in the same book ‡.

* A. B. 1773. A. M. 1776.

† P. 140. Consentire noluit donec unam *acram* ad inhabitandum Archiepiscopus providisset et dedisset.

‡ *Aream* unam. History of the Palace, Append. p. 6.

By a late admeasurement of the ground-plot of the house and garden, the contents are 2 acres, 0 roods, 5 perches; which does not however correspond with the particulars stated in the grant*; for, by the statute perch of sixteen feet and a half, it should be only 1 acre, 0 roods, 39 perches; and by a perch of twenty feet, which was probably the measure then used†, it would amount to little more than 1 acre, 3 roods, 9 perches.

Archbishop Hubert, in this grant, was as cautious and as close as if he had had a presentiment how valuable ground would be in Lambeth some centuries after; and Glanville seems to have been of opinion, that a more extensive demesne ought to have been allowed to his new manor, having found, after searching the roll of Wynton, that every manor of the church contained *fulings*‡, or carucates of land. Confined, however, as was the district, he styled it his manor, i.e. his mansion, perhaps with the view of securing to it all the privileges and immunities of an episcopal house, two of which, I apprehend, were exemptions from the jurisdiction of the bishop of the diocese, and from the payment of tithes and dues to the rector of the parish. It was likewise denominated the manor of *La* or *De Place*§.

The houses in and near London, that belonged to the other bishops, were commonly called *places*, and to the word was usually prefixed the name of the respective see; but I do not recollect that the house at Lambeth was antiently styled Rochester Place. And might it not be distinguished by the title of La Place, either from its having been built on the spot that had occasioned so long, so expensive, and so virulent, a contest in the Court of Rome, between the archbishop and the

* Towards the south, seventeen perches.

——— north, eighteen perches and thirteen feet.

——— east, ten perches and thirteen feet.

——— west, eleven perches and nine feet.

† In Dugdale's History of Embanking and Draining, at p. 19, in the account of Romney Marsh, it is mentioned, that, A. 1257, 42 Henry III. Henry de Bathe, justice itinerant, ordered that twelve lawful men should be made choice of by the commonalty of the said marsh; who, being sworn, should measure both the new banks and the old, and those other which ought to be new made, the measure to be by one and the same *perch*, namely, of *twenty foot*.

‡ In Cowel's Law Interpreter, *fulinga* is rendered a *swoling*, with a Qu. under *fullings* whether not synonymous with *swolings*.

§ A. 1456, June 7. Apud Lamhythe in manerio *de Place*, coram d'no ep'o. probat fuit Testament. Rob. Chesemen. Aët. Cur. Confist. Roffen. fol. 291. a. &c.

A. 1467, June 12. Apud Lamhith in *La Place*. Probat. Test. Joh'is Henham. fol. 538. a.

A. 1313. Archbishop Raynold dated an instrument, Apud la Place, Wilkins, Conc. vol. II. p. 436, 438.

A. 1353. In manerio nostro de *la Place* apud Lamhith, Winton. Dioc.

Sept. 29. Testament. Walteri Neal probat. Reg. Joh's de Scapeia, fol. 259, 260.

A. 1368. Dat. apud *la Place* juxta Lambeth in capella hospitii *de la Place*. Reg. T. Trillet Ep'i, fol. 332. a.

A. 1389. In manerio suo apud *la Place* juxta Lamheth.—Reg. W. B. Botesham, fol. 1.

A. 1456, June 7. Apud Lamhythe, &c. &c. as above.

monks of Christ Church, concerning the appropriation of it; or from its having been the site of a college erected in honour of Becket, the martyr of the supremacy of the Roman pontiffs? But, by a glaring inconsistency, pope Innocent III. ordered the chapel to be destroyed, and in some measure desecrated the ground; for, though it was permitted to archbishop Hubert to establish, if he pleased, a monastery of Præmonstratensian canons in Lambeth, it was not to be within the same area*.

When La Place was conveyed to bishop de Glanville, there were upon the premises some buildings that had been part of the dilapidated college; but, not finding them adapted to his use, he erected a house sufficiently decent (*domos satis decenter extruxit.*)

A. 1235, on a survey and estimate of the profits and outgoings of the estates belonging to the see of Rochester, it was returned, that the yearly repairs of the house at Lambeth were sixty shillings†. And, considering the value of money in the middle of the thirteenth century, and that the buildings here could not have been upon a large scale, it may be inferred that the condition of them was rather bad.

Two instruments of archbishop Walter Raynold are dated from La Place‡. One, A. 1313, March 16, directed to the prior and convent of Christ Church, Canterbury, to enforce an observance of the constitutions and injunctions of his predecessor Winchelsey; the other, April 14, 1314, for the executing of an inhibitory bull issued by pope Clement V. against jousts and tournaments. As this was the first year of Raynold's primacy, it is likely that his own house at Lambeth might not be in a proper state for his reception. Thomas de Woldham was at that time bishop of Rochester.

His successor Haymo de Hethe new built la Place in 1333. I judge the expression of the historian to imply the prelate's having wholly re-edified the house, because there is no account of his inhabiting it for some years§.

In the History of the Parish (Appendix, p. 157) it is mentioned, that encroachments were made by the bishops of Rochester at La Place; but, from what I can collect from the Memorandum in Registrum Temporal. Roffen. fol. 166 b, to which, I suppose, the writer of this paragraph to allude, the case is partially represented. There was, it seems, in the 8th year of King Edward I. (A. 1280) a complaint brought before John de Reygate and his associates, justices itinerant, by some persons of the county of Surrey, concerning bars placed on the banks of the Thames, opposite the House called La Place, and it was proved that they had been put up by the then bishop, John de Bradfield; though, so far from deeming it an encroachment, he conceived himself to be warranted in what he had done under the grant of a passage from the river to the ground assigned to bishop Glanville by

* See History of Lambeth Parish, page 17, note 3.

† Registr. Roffen. p. 64.

‡ Wilkins, Concil. vol. II. p. 436, 438.

§ "A. 1333. Die Lunæ ante nativitatem B. Mariæ, episcopus ad videndum novas domus apud La Place quæ fieri fecerat, est profectus; et sic per Derfford ad videndum fenestram in cancello ecclesie quam similiter fieri fecerat." W. de Dene, Histor. Roffen. Ang. Sacr. vol. I. p. 372. arch.

archbishop Hubert. But it might be owing to the same idea of an encroachment, that, in 1323, M. de Rodewelle, the steward of archbishop Raynold, and others of his grace's domestics, insulted Thomas de Hethe, and others of bishop Haymo's family, whilst endeavouring to destroy the bars on the Thames wall, placed for making a way for the bishop's carriages with his furniture to the house, though the assailants did not prevail. Ang. Sac. vol. I. p. 364. Probably with the view of preventing all farther contest in this matter, bishop John de Shepey had, in 1357, a licence from archbishop Islip to construct a bridge at Standgate, for the ease and accommodation of the prelate, and all others who had occasion to pass between the river and La Place. The archbishop, however, confined the bishop to the way first granted by archbishop Hubert, and reserved to himself and his successors a right to the soil. Hist. of the Palace, p. 79, note c.

The way granted by archbishop Hubert was in a strait line from the great gate of La Place to Standgate, and continued to be an open passage, till archbishop Moore, in order to enlarge his garden, inclosed it, by a writ *ad quod damnum*, the jury allowing to the public highway a quantity of ground in lieu of it.

Bishop Haymo de Hethe, as appears from de Dene's History, was frequently at his house in Lambeth; and some occurrences, which happened during his residence in 1326, shall be particularized, because connected with a very memorable national transaction.

After the return of Isabel, queen of Edward II. from abroad, which was on the Wednesday before Michaelmas, and the king's hasty departure from Bristol, the citizens of London declared for the queen, notwithstanding all the endeavours of bishop Walter de Stapleton, governor of the city, to keep it for his sovereign. On the fourteenth of October, archbishop Raynold having summoned the bishops of London, Winchester, Exeter, and Rochester, to deliberate about sending some of the bishops, who should treat for the restoring of peace between the king and queen, it was proposed that the meeting should be at St. Paul's. This was dissented to by the bishop of Rochester, who objected to their going into the city, or even cross the river, for this purpose, because the bishops were extremely unpopular, and the evils then subsisting attributed to them. On the next day, all the bishops assembled at Lambeth upon the same business, when the bishop of Winchester offered to go, if any of his brethren would accompany him. The rest declining the office, the bishop of Rochester was pressed to undertake it, which he positively refused; and it would have been fortunate for the bishop of Exeter, had he hearkened to the precaution of bishop Haymo, and not ventured to return to his charge in the city, as it gave his enraged enemies an opportunity of treating him with great ignominy, and then depriving him of his life.

The clamours of the rioters, upon this occasion, was so loud as to be heard by the bishop of Rochester, whilst he was sitting at table in one of his own apartments, and he sent to Lambeth Palace to enquire into the cause of the tumult. The intelligence brought was, that the archbishop had fled into Kent, and, what must have been very mortifying, had moved off with all the horses of bishop Haymo, which
he

he had borrowed without the least intimation of what had happened. The prelate, who apprehended much danger from his continuing at La Place, was obliged to walk as far as Lesnes Abbey, in Kent, where he slept; and, having the next day taken some refreshment at the manor of Stone, he proceeded to his house at Hal-ling *. The conduct of the archbishop shews that he has not been uncandidly stigmatized, by the writer of the Antiquities of Britain, for his pusillanimity, and the meanness of his disposition.

In 1338, while Ralph de Stratford, bishop of London, nephew of archbishop Stratford, at the request of his uncle, had lodgings for a length of time at La Place, one of the apartments was burnt †.

A. 1349, August 26, archbishop Bredwardin died at La Place, after an illness of four days, attributed to the fatigue of his journey from Avignon, where he had received consecration from the pope not six weeks before ‡.

A. 1360, October 19, bishop John de Shepey died at his manor of La Place §. He was the successor of Haymo de Hethe, and so much esteemed by that prelate, that it was his intention to have resigned the see in his favour two years before his death. The reasons, which probably frustrated the scheme, are mentioned in the Memorials of Rochester Cathedral, subjoined to Custumale Rossense by Mr. Thorpe ||.

From the consistorial acts of the diocese of Rochester, which, from the year 1436, are extant in good preservation in the Bishop's Registry, it appears that the court was often held at Lambeth for granting probates of wills, for matters of discipline, and for other business.

A. 1454, June 30. At a consistory at Lamhythe, probate was granted to the will of Dr. Thadee, capellan of Watlington, and an order given to John Hitcham, the apparitor, to agree with the executors, and to make choice of the best assent that had belonged to the testator for a mortuary, the same being due on a vacancy by his death, and payable within a year and a day after his decease. An inventory was exhibited to the bishop (Lowe), and the apparitor reported his having chosen one coverlid or outer garment (*unum coopertorium*) for a mortuary. Fol. 231. b.

A. 1456, June 7. At Lamhythe, in the manor of de Place, before the bishop, probate was granted to the will of Robert Cheseman. Fol. 291 a, 325 b. 337 b.

A. 1467, June 13. At Lamhith, in la Place, the will of John Henham was proved. Fol. 538 a.

A. 1472, Sept. 28. Brother Thomas Burton, prior of the monastery of the blessed Mary Magdalen, of Tonbridg; under suspension at the ordinary visitation, personally appeared and submitted to the judgment and correction of the bishop of Rochester, (Alcock,) touching certain articles proved against him at the ordinary visitation. And the judge enjoined him to appear at the next consistory, unless,

* Ang. Sacr. vol. I. p. 366.

† Ibid. p. 374.

‡ Godwin de Præful. p. 112.

§ Ibid. p. 378.

|| P. 199, &c.—In the register of John de Bottlesham, (who was consecrated July 4, 1400,) there is an instrument dated February 28, 1402, from his inn in Southwark (*in hospitio suo in Southwerk*), where he might be occasionally, while his house of La Place was repairing.

in the mean time, the bishop should dispense with his attendance. He appeared before the bishop at Lambeth, and was absolved and discharged. Fol. 6 b.

A. 1502, Nov. 15. A consistory was held in an apartment of the rev. father Richard (Fitzjames) by divine permission, bishop of Rochester, within his mansion, near Lambeth Marsh (*in camera Ep'i infra mansum suum juxta Lambeth Marsh*). Fol. 338 b.

A. 1511, January 15. Bishop Fisher held a court in his house at Lambeth Marsh. The process was in a matter of discipline. Fol. 12 a.

A. 1513, Feb. 16. The court of the same bishop was kept in the great room at Lambeth Marsh, on a similar process.

It is observable, that, in all the consistory acts after the year 1500, the appellation of La Place is altered to the bishop's house at Lambeth Marsh. For the variation I can assign no other reason, than that at this time the liberty of the parish, denominated *marsh and wall*, might have become of greater value, and fuller of inhabitants, in consequence of more of the lands being drained; though the inclosure of what is nearest the river into parcels of an acre each was not made till towards the end of the following century*. But in the horrid account, related by Stowe, of the poisoning of many of bishop Fisher's domestics, with divers poor persons, it is said to have been done at *his Place* in Lambeth Marsh†.

This execrable transaction is somewhat differently told, and with circumstances not mentioned by Stowe, in Dr. Baily's, als. Richard Hall's Life and Death of Bishop Fisher, p. 101. For, observes this writer, "The bishop escaped a very great danger; for, one R. Rose came into the bishop's kitchen (*being acquainted with the cook*) at his house in Lambeth Marsh; and, having provided a quantity of deadly poyson, whiles the cook went into the buterie to fetch him some drink, he took his opportunity to throw that poyson into a mess of gruell, which was prepared for the bishop's dinner; and, after he had stayed there awhile, went his way: but so it happened, that, when the bishop was called unto his dinner, he had no appetite to any meat, but wished his servants to fall to, and be of good cheer, and that he would not eat till towards night: the servants being set to dinner, they that did eat of that poysoned dish were miserably infected, whereof one gentleman, named Mr. Bennet Cawen, and an old widow, died sodainly, and the rest never recovered their healths till their dying day. The person, that did this wicked deed, was afterwards, for the same offence, boyled alive in Smithfield, in the 22d year of king Henry's reign‡.

"Shortly after this, continues the bishop's biographer, there happened another great danger to him in the same house, by reason of a cannon bullet that was shot through his house, close by his study window (where he was used to spend much time in prayer and holy meditations), which made such a horrible noise

* History of Lambeth Parish, p. 31.

† Ibid. p. 73.

‡ On *Teneber* Wednesday, or Wednesday in *tenebris*, i. e. Wednesday in Passion-week, on three of which days there was an office called *in tenebris*.

“ and clatter as it went thorough, that all the house were suddenly amazed ; upon
 “ enquiry made from whence this mischief should proceed, it was found out how
 “ that it came from the other side of the river, and out of the earl of Wiltshire’s
 “ house, father to the lady Ann Bullein, which being told unto the bishop, he
 “ called all his servants before him, and said unto them, *Let us trusse up our baggage*
 “ *and be gone, this is no place for us to abide in any longer ;* so he set forwards in
 “ his journey towards Rochester.”

The mistake of Fisher being the last bishop of Rochester* who enjoyed this house is in part corrected in the Appendix †, where Hilsey or Heath is mentioned to have been the last bishop who resided there. Hilsey is the prelate alluded to, who, in the chapel of his house in Lambeth Marsh, consecrated Henry Holbeach, suffragan bishop of Bristol, March 24, 1537. Strype had inadvertently styled it the bishop of London’s house ‡; and, when Warton pointed out the error to him, he added, that this house was soon after conveyed from the see of Rochester to the Crown §. This alienation was made by bishop Heath, who received the temporalities March (or May 31), 1540; and he had in exchange a house that had belonged to the prior of the dissolved monastery of St. Swithin at Winchester, and was situated in Southwark, near the house of the bishop of that diocese. The grant of bishop Holbeach, to Joan de Sturdevant, to be keeper of this new mansion, is dated July 5, 1543 ||.

La Place was soon after transferred to Aldrich, bishop of Carlisle, and from that circumstance acquired its present name of Carlisle House. The prelate had it in lieu of Carlisle House in the Strand, that had long appertained to his see. But why the bishops of Rochester were not permitted to remain in their old mansion, and the bishops of Carlisle accommodated with the house of the late prior of Winchester Cathedral, is rather mysterious! Thus far is clear, that Heath was not so attentive to the interest of his successors as Aldrich; who, besides his acquisition of the House in Lambeth Marsh, reserved a quit-rent of sixteen pounds a year, payable out of the premises of the house in the Strand, which the bishops of Carlisle still receive; whereas the house in Southwark was upon lease, at the small annual rent of thirty-four shillings. Bishop Heath, however, was not neglectful of what more immediately concerned himself; for, he procured a commendam (the first as it is thought allowed to a bishop of Rochester) of the rectories of Shoreham and Cliffe in Kent, and he enjoyed these benefices four years after his translation to the much more profitable see of Worcester. Bishop Holbeach, who followed Heath at Rochester, had also in commendam the rectory of Bromsgrove in Worcestershire, but I believe bishop Ridley was not favoured with any such indulgence. And when

* Ibid.

† P. 158.

‡ Memoirs of archbishop Cranmer, p. 63.

§ Ibid. Append. p. 257.

|| Literæ patentes Nic. Roffen. Ep'i, Julii 5, 35 Henry VIII. concedentes Johanni Sturdevant officium custodis domus five mansion' episcopalis cum gardino juxta et prope ædes Winton. ep'i in Southwark, quæ quodiam domus cum gardino quondam prioris monast' S. Swithini Winton. dudum suppressi et dissoluti. Reg. vol. I. Eccles. Roffen. fol. 32 b.

a licence was granted to bishop Poyner, to retain with his see a prebend of Canterbury, the vicarage of Ashford in Kent, and the rectories of Towyn in Merionethshire, and of St. Michael, Crooked-lane, in London. The reason assigned was that he had no house to dwell in*. By this must have been meant, that he had no house in the vicinity of London; for, that in Southwark, which was called Rochester house, was under a lease for 31 years, from the late prior of St. Swythyn to Stephen Bekissam†. But the palace of Rochester was then habitable; and the manor house of Bromley, if not that of Halling, was in the bishop's occupation.

It is remarked (Hist. of Parish, p. 73.) that the bishops of Rochester were not losers by the exchange. With respect to situation, it is conceived, they were not benefited, nor had they the advantage in the quantity of ground assigned to them for what they relinquished; the area of the premises of Rochester house, containing in length towards the north 426 feet of assize; and to the south 366; and in breadth, to the east, 128; and to the west 108 feet.

At page 74, there is a paragraph, with errors, copied from Spelman and Aubrey; it being mentioned that bishop Aldrich leased Carlisle house at a small inconsiderable rent for divers years, not expired (according to Aubrey) in 1718. That there could not have been such a long-subsisting lease, is manifest from the following extract of a letter to Dr. Denne, from Mr. Jos. Nicolson, secretary to the bishop of Carlisle, dated July 9, 1744.

“ Rev. Sir,

“ Though I had, some years ago, made indexes to all the registers and records here, yet, for fear of any omission in regard to your enquiries, I have again reviewed them all very carefully, and cannot find the least thing I doubt worth your notice.

“ In the oldest rental here (except one in 1329) which is only 1626, I find the London rents thus: *The Lord Herbert, for rent in London, 8l.—Lambeth House*, but nothing else. And the first lease we have now, in these premises, bears date, July 31, 1661; whereby Richard (Stern) then lord bishop of Carlisle, demised unto Sir John Digby, of Mansfield Woodhouse, in the county of Nottingham, knt. (in trust for William Walker, son of William Walker, of London, merchant) all that capital messuage, or mansion place, called Carlisle House, in Lambeth Marsh, in the county of Surrey, as also all outhouses, edifices, buildings, barns,

* Strype, Eccles. Mem. vol. II. p. 220.

† Counterpart of the Lease in the Archives of the bishop of Rochester. Notwithstanding there was such a lease subsisting when this house was granted to the see of Rochester, it seems probable that bishops Heath and Griffith resided in it: for, Heath, as above related, appointed a steward in the house and garden; and Griffith, who died November 20, 1558, was carried from his place in Southwark, to be buried in the Church of St. Magnus, near London Bridge. Eccles. Mem. vol. III. p. 451. Annals, vol. I. p. 30.

“ stables, orchards, gardens, ways, easements, commodities, and appurtenances, &c.
 “ lately in the tenure and occupation of Edmund Morgan, of Lambeth Marsh, Esq.
 “ or his assigns, and all other rooms, stables, &c. with the said capital messuage
 “ used, or therewith heretofore demised by the right reverend father in God, Ro-
 “ bert (Snowden, I suppose), some time lord bishop of Carlisle, to one Michael
 “ Wickham, of Rose Castle, in the county of Cumberland, gent. and late by
 “ the right reverend father in God Barnabas (Potter) Lord bishop of Carlisle, to
 “ the said Edward Morgan, to hold for twenty-one years, by and under the yearly
 “ rent of ten pounds, in which state it has ever since continued, and was last renewed,
 “ April 29, 1741, to Robert Henley, of the parish of St. Clement Danes, in the
 “ county of Middlesex, woodmonger.

“ Indeed, in bishop Nicolson’s MS. history of the bishops of this see is the
 “ transcript, 1537, *The House at Lambeth Marsh*, &c. which, as it is taken from
 “ Spelman’s Reliquiæ, p. 211, I cannot hope that it will be new to you.

“ The houses, or at least some interest therein, have, I suppose, been all along
 “ in the same family, for the duke of Beaufort still pays that rent, which bishop
 “ Nicolson calls a ground-rent, and says, that a part of Beaufort buildings still
 “ carries the name of Carlisle Rents, out of which is paid an annual quit-rent of
 “ 16l. and that the White Horse Tavern, on the west side of the said buildings,
 “ where distress was made by bishop Rainbow for the said rent, was then (1716)
 “ an alehouse with the same sign,” &c.

In a book of the contributions for the relief of the poor of the parish of Lambeth,
 (which will be more particularly noticed in another place,) in the 6th year of king
 Edward VI. the bishop of Carlisle is entered; from which it may be inferred that
 he occasionally resided in his house in Lambeth Marsh.

It is an old parchment book, entitled,

1552.	Lambhith	{	A Register Booke of the benevolence of the pa-	{	Anno D’ni
	in		rishioners for the Releife of the Pore, made in		de 2. Ambrose
	com. Surr.	{	Anno vi. Regis Edwardi VI. et in	{	Willowes.
					M.C.LII.

THE CHURCH.

That the parish-church of Lambeth occupies the same site upon which stood the
 collegiate church built by archbishop Baldwin, will, in the opinion of the compiler
 of the history * admit of a doubt. It is, however, unquestionable, that the two

* P. 27.

sacred edifices were subsisting at the same time; that of Baldwin's erection being placed to the east of Carlisle House, as shewn in a former page. It was dedicated to St. Stephen and St. Thomas, but the parish-church to the Virgin Mary. The company of parish-clerks having first appropriated this church to the Virgin Mary, as advanced by Maitland*, is a tale imaginary and groundless. In the vestry-book †, the churchwardens, in the year 1529, are called churchwardens of our Lade of Lamehyth, and in the following year ‡ of our Lady of Lambeth. Bishop de Glanville was admitted to the rectory of the church of St. Mary de Lamhee §. It was under the same denomination granted by William Rufus to the prior and the convent of Rochester Cathedral ||; and in Domesday Book, where the church is mentioned, the entry is, the manor of St. Mary is what is called Lamhei **. When the countess Goda, who was possessed of this manor in the reign of Edward the Confessor, granted it to the monks of Rochester, she reserved to herself the right of the patronage of the Church; perhaps because she had been the builder of it; and upon this supposition, if the Virgin Mary was her tutelar saint, she might dedicate the church to her honour.

Remains of several parish-churches noticed in Domesday are still discernible. In some, the old nave has been added to the chancel, and a new and more spacious nave erected; whilst in others there has not been the like alteration. But at Lambeth, both chancel and nave are of such dimensions, that they must extend beyond the area of a country church built at so early a period. All search, therefore, for any marks of the original fabric would be fruitless.

Among the Desiderata in Antiquities, is the age of most of our parochial churches; though it was not intended by our ancestors to leave us in ignorance as to this point, there being episcopal constitutions, which enjoined, that the year and the day of the dedication of a church, the name of the saint to whom it was consecrated, and of the prelate by whom the office was performed, should be inscribed openly and distinctly, in a suitable place, over the high altar; and donations to the church, together with the number of days of indulgence granted to the contributors, were also to be recorded in the calendar of the church ††. How few of these inscriptions were duly attended to at the Reformation, when the altars were removed, is clear

* Hist. of London, p. 1216.

† Fol. 45.

- ‡ Ibid. fol. 46.

§ Regist. Rossen. p. 13.

|| Ibid. p. 383.

** Hist. of Parish, p. 3.

†† Constitut. Walteri de Cantalup. Wigorn. Episc. A. 1240. Annus autem et dedicationis dies ecclesiarum, quæ consecratæ fuerint, et altarium, et a quo consecratæ fuerint superscribantur altaribus evidenter. Wilkins, Concil. vol. I. p. 666. Synodus Exon. Petri de Quivil Episc. A. 1287. Ut autem consecrationis impensæ memoria perpetuetur; præcipimus, quod dotis quantitas, quæ in dedicatione ecclesiæ est collata, dies dedicationis et annus, nomen consecrantis, numerus dierum indulgentiæ consecrante concessæ, in calendario ecclesiæ conscribantur. Ibid. vol. II. p. 138. Constit. Synodales Ossorienfes in Hibernia, A. 1320. In Ecclesiis vero dedicatis, annus et dies dedicationis earum, et nomen in cuius honorem dedicatur, cum nomine dedicantis,

clear from Mr. Pegge's Sylloge *; and as little information is to be expected from writings, which, if they ever contained accurate entries, soon perished by the injudicious method of keeping them locked up in chests in damp churches. With respect to Lambeth church, there is not the least vestige of an inscription, nor is there any book of accounts, or minutes of vestry, of an earlier date than 1505. Possibly, were the registers in the office of the bishop of Winchester examined, a memorial might be found of the acts of consecration of the whole church, or of particular parts of it, and it is there only that an enquiry can be made with any prospect of success.

From a survey of the church, it is to be feared, no decisive evidence can be drawn. The compiler of the history conceives it to have been erected in the pontificates of Arundel and Chicheley, and under their auspices, because these prelates were great builders. Are there not, however, objections to this surmise that cannot be easily obviated? The naves of Canterbury cathedral, and of the collegiate church of Maidstone, are undoubted proofs of the munificence of Arundel in this way. But the style of architecture in both is widely different from that of Lambeth church, where the want of embellishments, and even of elegance, renders it improbable that it should have been built by his direction and at his expence. Besides, his arms do not appear at Lambeth church, an omission for which it is difficult to account, supposing him to have been a principal contributor to the fabric, there being in Maidstone church many shields emblazoned with his arms. Chicheley was archbishop from 1414 to 1443; and, if he were the constructor of the nave of Lambeth church, the work must have been ill-executed; for, before the end of the century, it was in a very dilapidated condition. He gave liberally towards the building of Croydon church †; had he extended his bounty towards that of Lambeth, his biographer would hardly have neglected the noticing of it.

In attributing with certainty the windows in the chancel of this church to the reign of Edward IV. because such large windows are said to have come first into fashion at that period, a reason is offered, which will not, I suspect, stand the test. For, if I am not much mistaken, I can point out a very large window that was made above a hundred years before. It is at the east end of the chancel at Dartford church; and though, from æconomical views, it was, not long since, contracted by the lessee of the parsonage, the size of the original window may be clearly seen in the outer wall. But this was the work of Haymo de Hethe, bishop of Rochester, in 1333 ‡; whose bust is to be seen, in good preservation, on the summit of

cantis, et numero dierum indulgentiæ in consecratione concessæ, distincte et aperte circa majus altare in loco ad hoc idoneo constituentur, ut anniversarius dies dedicationis a parochianis memoriter et reverenter annis singulis solenniter feriendus observetur. Ibid. p. 501.

* Bibliothec. Topogr. Britann. N° XLI.

† Duck's Life of Archbishop Chicheley in English, p. 174.

‡ See Addenda, p. 240. An engraving of this window is in Mr. Thorpe's Antiquities. Pl. xxix.

the pointed arch. At Lambeth the alterations of the windows are such, in different parts of the church, that it is scarcely possible to deduce any satisfactory conclusion as to the age of those which may be of the greatest antiquity.

The time of the building of this church engaged my father's attention, and the result of his examination shall be communicated in his own words, as far as is in my power; his notes, which are upon detached pieces of paper, being much interlined. They are to this purport.

"I have not been able to trace, with any certainty, from records or books, the building of the parish-church of Lambeth, so that all that I can say about it is no more than probable conjecture, founded on the following observations. There is the head of a royal statue (the body mutilated) at the north-east corner of the steeple, within the body of the church, over the organ-loft *. This I take to be the head of Edward I. from the resemblance there is to what I have seen in the best portraits of that king; particularly that engraved by Vertue, from the statue at Caernarvon Castle, as well as from the descriptions of that prince's personage, which represent him tall, and of a most graceful mien, with his hair naturally curling, and an uncommon vivacity in his countenance.

"Now, if I am right in this point, I can scarce be wrong in imagining that this church was built by his fifth son, Thomas de Brotherton, and the statue set up by him in honour of his father, who had created him earl of Norfolk, and hereditary earl-marshal of England, giving him the whole estate of that earldom, a part of which was their antient family-seat at Lambeth, that reverted to the Crown upon the death of Roger Bigod, without issue, 55 Edward I. A. 1306." Collins, Peerage, 2d edit. vol. I. p. 7. Speed's Hist. of Great Britain, p. 649. Camden Britan. p. 476.

"Not but that there seems to be some reason to surmise, that the church was of a later erection, and that owing to one of the Mowbray family, probably Thomas, the first duke belonging to it, so created September 29, 11 Richard II. A. 1397; whose grandmother was the sole daughter and heiress of Thomas de Brotherton, and whose mother Elizabeth was her only child by Thomas Lord Segrave." Collins, Peerage, vol. I. p. 469. "He therefore, as heir general in her right, not only inherited the Norfolk estate, but assumed the arms of England, with a label of three points, the same that were borne by Thomas de Brotherton himself (and are still quartered by Howards, duke of Norfolk, as his heirs general)." British Compendium, 1725, p. 9. "And, to strengthen this surmise, the arms of Mowbray, duke of Norfolk, are to be seen within a garter (of which order he was made knight, 19 Richard II. A. 1396.) upon painted glass in a window on the North side of the church, between the 2d and 3d corbels." Steele, p. 29, 30†.

* This statue, it is believed, was taken down on building the seats for the charity-children.

† When the window was fashed, the arms were not replaced. Steele's Papers, to which Dr. Denne refers, is the copy of a MS. entitled Monumental Inscriptions, Arms, &c. in the Church and Church-yard of St. Mary, in Lambeth.

"Nay,

“Nay, farther, at the east end of what is called Howard’s Chapel, (so termed from the name of the family which succeeded to Mowbray in this honour and estate,) we discover an antient carved stone shield, that bears the ancient form of a lion rampant, the arms of Mowbray; and on a stone, opposite to this, on the west side of the arch, is a like shield, whereon is a griffin’s head erased, which was a crest belonging to the said arms.” Steele, p. 6, 38. “For this I depend upon the authority of Steele, though to me there seems to be a label round the neck, or out of the mouth, of the animal here represented; and, if so, it may be thought a leopard’s not a griffin’s head, correspondent to an account we have in the Peerage of England, (1711, v. I, part II. p. 268,) where king Richard II. in the 17th year of his reign, A. 1304, is said to have acknowledged this peer’s right to bear for crest a golden legend with a white label (which of right did belong to the king’s eldest son), and to have granted him and his heirs a coronet of silver, to be used instead of a label, about the neck of the leopard. It is said to be as now borne by the Howards duke of Norfolk, a lion passant guardant, and his tail extended, gorged with a ducal coronet, as descended from Margaret, daughter and heiress of Thomas de Brotherton, earl of Norfolk, 5th son of Edward I.” Collins, Peerage, vol. I. p. 22.

These Addenda were transmitted to the press, and some sheets printed, before the compiler had the satisfaction of perusing “The Environs of London;” which will account for his not sooner noticing that interesting and amusing volume. One of the original sources from which Mr. D. Lysons drew his information was the Registry of the Bishops of Winchester; and, particularly, he found, in the Register of William of Wykham, evidence conclusive of the building of a church at Lambeth between the years 1374 and 1377*. The second surmise, therefore, of Dr. Denne, concerning the age of the present fabric, has acquired weight by this discovery; and the extract from the Register farther shews, that the voluntary contributions were insufficient, there being a necessity for a compulsive mode of levying money to defray the expence. It has not escaped my attention, Mr. Lysons’ having suggested, that “all the other parts of the church, except the tower, were most probably built in the latter end of the 15th and the beginning of the 16th centuries.” I must, however, take the liberty of expressing my dissent from this opinion, as far as the nave is affected by it, not conceiving it likely, that almost the whole of the church should be so slightly constructed as to continue little more than a century; and the objection already made to the notion of the church’s having been built by archbishop Chicheley will here more forcibly

* Environs of London, p. 277. “In the Bishop’s Registers at Winchester is a commission to proceed against such of the inhabitants of Lambeth as refused to contribute to the rebuilding and repairs of the church, dated 1374.” Reg. W. Wykham, part III. fol. 113. b. “Three years afterwards there was another commission to compel the inhabitants to build a tower for their church, then newly rebuilt, and to furnish it with bells.” Ibid. fol. 162. b.

apply, it appearing from the Accounts of the Churchwardens, that, soon after the commencement of the 16th century, the church needed an extraordinary repair, and underwent a great alteration.

Dr. Denne's transcripts from the parish-book will throw light upon this subject, as also shew the charges of the repairs and alterations to which he alludes, and the means by which they were defrayed, in some degree; for, unluckily, there is no entry of the churchwardens' accounts between 1505 and 1514.

Among the payments in 1505 is a charge for 2000 tiles*. These might be used in a temporary repair of the roof of the nave, then in a very indifferent state; or in part for covering of the side aisles, which, from the legacies of Walter Howard †, and John Abevington, are supposed to have been built about that time ‡; or perhaps rather rebuilt, for the word *build* in old writings is not to be strictly interpreted; and it is judged, that in the original design of the church there must have been passages between the main pillars of the nave and the outward walls. But these aisles, or at least the south aisle, might be re-edified upon a more extensive plan.

Ten years after, if not sooner, it was determined to erect a roof, entirely new, over the nave, the first payment to the carpenters, on account, towards this work, being made in 1515. But, according to the common remark, church-work is slow work; for, the old roof was not taken off till 1522. The delay might be owing to a want of money requisite for so heavy a repair; and it appears, that legacies to the church, and the ordinary receipts from burial fees and other contingencies, not being found adequate, there was a collection in the parish. The contributors are entered in the churchwardens accounts, with an exception to some strangers whose names were unknown to the collectors, because, "when they gaydyred the gifts, they lakyd their clerk."

In the book are the following items.

	l.	s.	d.
Of mayster of the prerogative and M. Barett, out of the box,	3	13	4
Of mayster Barett out of the box,	-	1	14 0
Of mayster Prerogative and mayster Barett,	-	0	6 8

Dr. Denne in a marginal note styles it the Commutation Box § in Doctors Commons. Mr. Barett was register of the prerogative court; he was buried at

* Paid for ii. mill. of tyle to a man of Stretom, ix. iiiid.; to a tyler for his wages by the space of iii. days and a half, taking by the day viid. iis.; to a labourer to serve the tyler for a day and a half, vid.; paid for iii. lb. and dim. of powder xxid.

A. D. 1515. Payde for iii. loads of lyme iis.; for a loade of sande vi. d. for ii. pavyng tyall, iii. viiid.

A. D. 1521. Payde for a loode of breeke, viis. viiid.]

† Secretary to lord treasurer Howard.

‡ See Tables of Benefactions in Hist. of Parish, p. 38.

§ For penances.

Lambeth; and is mentioned to be the ancestor of the late lord Dacre*. And the master of the prerogative was Dr. Mompeffon, to whose memory there is a monument on the south wall of the chancel†, which was cleaned, and the arms re-emblazoned, by the care of Mr. Buckmaster, in 1773.

The total disbursements in the account of 1521-1522 for repairs, and ordinary payments, amounted to 101l. 14s. 4½d. and the receipts to no more than 95l. 14s. 6½d. so that there was a deficiency of 5l. 19s. 10d. After intimating how considerable the voluntary subscriptions and grants were, in the accounts of this and the preceding year, and how very large the payments for stone, lead, and timber, as also to masons, plumbers, and carpenters, Dr. Denne observes, that probably the church-roof was raised, and new-leaded, in these years. Nor may it be deemed a very improbable surmise, that, before this repair, the roof was only what is called a span roof tiled, and without any cieling, and that it might now be coved, if not made flat and leaded, in the same manner as the ailes now are. And might not the corbel stones, embellished with shields of arms, be placed in order to support the timbers of the roof that was then erected? The roof was carried still higher in 1681.

That every shield of arms (except one) was intended to be commemorative of a contributor to the fabric, there can be little doubt. They have been lately whitewashed, as appears to me, unfairly, as well as injudiciously, because it in some measure frustrates the grateful design of those who put them up, and had the arms retained their proper colours they would have been an ornament to the nave. The account of them in the History of the Parish is not satisfactory; perhaps Steele's description, with some surmises, though not all well founded, may tend to an illustration of them. He has noticed the shields in the order in which the corbels are ranged from the chancel.

On the north side.

The first appeared to him to be so obscured by the figure of Fame, that he could not discover what was insculped. But it contains the usual emblems of our Saviour's passion; viz. a spear, a sponge, a hammer, pincers, nails, and scourge.

The second has the arms of the See of Canterbury, impaled; according to Steele, with, quarterly, Gules and Ermine: on the 1st and 4th a goat, or antelope's head, erased Argent. The engraving of this shield in History of the Parish, pl. IX. N° 8, must be inaccurate, not one of the archbishops having borne the arms there represented. But Steele's description corresponds with the bearings of archbishop Morton. He died in 1500; and as the design for rebuilding the ailes, and the necessity for repairing the nave, must have been known before his death, it is probable that in his life-time, or by will, he was a benefactor. This is the more likely, because his executor, Dr. Hugh Pentwyne, who had been archdeacon of Canterbury, and the auditor of causes, was a contributor‡.

* Hist. of Parish, App. p. 161.

† Ibid. p. 44.

‡ Ibid. p. 38.

The third corbel, a lion rampant, Argent. The arms of Mowbray, says Steele; but he was mistaken, they belong to Dr. Mompeffon*.

The fourth corbel, Gules, femy of cross crozlets, three lions rampant Argent. Engraved in pl. IX. N° 3, and there appropriated to Belhouse†; and one of the name, if related to Barrett, register of the prerogative, might from that connection be a contributor. But is Belhouse the name of a person? The Barret family had a seat in Essex called Belhouse.

The fifth corbel, Barry of four, Argent and Sable, per Pale countercharged. Steele.

The arms of Barret, register of the prerogative. The late lord Dacre observed‡, that the colours in pl. IX. N° 3, Argent and Gules, were wrong. But in Collins's Peerage, Supplement, vol. II. p. 501, the arms of Barret lord Dacre are said to be, Party per Pale, Barry of six, countercharged, Argent and Gules.

The sixth corbel. Argent, a cross, and in the first quarter a Canton Gules. Steele.

On the south side.

The first corbel. The royal arms. Steele.

And it appears that there was a small contribution from the king, this entry being in the churchwardens' book, "Of the wyffs of the king's gift, 6s. 8d."

The second corbel has the arms of the see of Canterbury, impaling Gules, a Fess Or, in chief a goat's head erased, and in base three escallops Argent. Archbishop Warham. Steele.

With a label or motto inscribed *Lord Wereham*. Dr. Denne.

The third corbel. Argent, a chevron between three cocks heads erased, Gules (quartering Azure, three crescents Argent. Dr. D.) Impaled with Argent, a Saltire Sable, in chief three escallops Gules. Steele.

The fourth corbel. Argent, (Or, Dr. D.) a bend Sable, impaling, Gules, a chevron, between three lions rampant Argent. Steele.

The fifth corbel. Gules, four lions passant, Or. (quarterly Azure and Gules, Dr. D.) on a chief Argent three ogresses. Steele.

The sixth corbel. Gules three goats' heads erased, (horned and bearded, Or. Dr. D.) Argent. Steele.

As stated in the first Table of Benefactions§, the west end of the church was rebuilt about the same time that the nave was new-roofed. The arms of archbishop Warham being cut on a small shield on the north side of the door case, he is imagined to have been a great benefactor towards it. And, as there is on a shield on the south side a pelican, John Fox, archdeacon of Winchester, is supposed to be here marked as a large contributor. This was also the bearing of his relation and patron the bishop of Winchester; but, from its not being impaled with the arms of that see, it is not likely that the prelate should be the person alluded to. The work, how-

* Hist. of Par. App. p. 44.

† Ibid. p. 161.
K k

‡ Ibid.

§ Ibid.

ever,

ever, was certainly not completed at the expence of archbishop Warham and archdeacon Fox; for, in the Churchwardens' Account is this receipt, l. s. d.

Of the wyffs for the gardening of the west window, - - - 1 0 0

And among the payments is,

Item, to glesyer, for glassyng of the west window and

mending of other windows, - - - - - 2 13 8

No entry occurs in this book relative to the steeple, most probably erected not long after 1377, there being a commission issued from the bishop of Winchester in that year*, to compel the inhabitants to build a tower for their church, then newly built, and to furnish it with bells†.

The evident marks of a beacon, seen by Dr. Ducarel, he has not noticed. Not the least vestige of the iron, to which the needful utensil must have been fixed, is discernible; and the only specimen of such a relic of antiquity so placed, which the doctor had probably in his thoughts, is at Hadley in Middlesex‡. Indeed, a lighted pitch-pot must have been a very hazardous appendage to the steeple of a church; and, had there been one at Lambeth, the tower being at so small a distance from the great gate of the palace, that would have been in danger of fire, and the valuable writings of the prerogative-office kept in an insecure apartment§. But beacons were always raised on an elevated situation, which is the case of Hadley, but not of Lambeth Church; and the carte of beacons, published in Lambard's Perambulation of Kent, shews that the eastern beacon, nearest to London, was upon Shooters Hill, and that in Middlesex to the West upon Hampstead Hill.

The chapel on the north side of the chancel, built by Thomas, duke of Norfolk, was consecrated in 1522.

In the Churchwardens' Accounts of that year is this entry: l. s. d.

Payd for candyls when the chapel was hallowed, - - - 0 0 2

The next item is to my lady's grace for cloth for the awbys, 1 0 0

And in 1567 was payd for mending a piece of glasse in the

crucifixe in the Dewk's chapel, - - - - - 0 1 4

The chapel on the south side was erected immediately after the building of the aisle with which it communicates; for, in the will of Sir John Legh, proved December 10, 1523, he directs his body to be buried in the chapel by him late built, and the chapel to be repaired by the owners of Stockwell and Levehurst. Descriptions of his monument, and of the other monuments in this chapel, were given in the Appendix to the History of the Parish. On a late alteration it was found necessary to take down the table monuments.

* Environs of London, p. 277.

† A. 1644. Received for the cross that was upon the steeple, and other old iron, 1l. 3s. 6d. Churchwardens Accounts.

‡ Topographer, N° VI. in which there is a print of it.

§ Hist. of Palace, p. 31.

Sir John Legh was descended from John, third son of Sir Peter Legh, of Lyme in Cheshire, knight banneret, by his second wife, Cicelie, daughter of Thomas de Hugh *; and Sir Peter issued from Piers Legh, of Maxfield (younger son of Robert Legh of Adlington), who married, in November 1388, Margaret, widow of John Savage of Clitton, ancestors of the earls of Rivers †.

In the times of Popery, the high altar was not the only altar in Lambeth Church, nor, as it is believed, in any other Parish Church in England. The Churchwardens Accounts have references to altars to the Virgin Mary, to St. Thomas, St. George, to St. Nicholas, and to St. Christopher; viz.

	l.	s.	d.
A. 1520. Received of John Chamberlin for the Vyrgin lyghtt,	1	6	6 ob.
A. 1522. Received of the dutches of Norfolk the xvii. daye of			
Julie of the Vyrgin lyghtt,	3	6	8
Received of Richard Browne for the Vyrgin lyghtt,	1	2	0
Received of St. Thomas's lyghtt,	0	13	0 ob.
Received of John Symonds for St. George's lyghtt,	0	2	2
Received of John Massey of St. George's lyghtt,	0	1	6
Received of Harie Bull and John Symes for St. George's			
lyghtt,	0	2	2
A. 1523. Payd for ii lb. nex wex for St. Nicholas lyghtt,	0	3	8
Payd to Calcot for St. Christofer's banner,	0	4	8
A. 1519. Payd for 2 bords for the gabel end of St. Christofers			
ile †,	0	2	4

Mary being the tutelar saint of that church, it can hardly be doubted that her image was fixed in the chancel, and the altar in honour of her not far from it. Where the other altars were placed cannot be ascertained; but there was certainly an altar in Howard's Chapel, and one most probably in Leigh's Chapel. That of St. Christopher gave its name to one of the ailes. As there was an altar to St. Nicholas, it is not extraordinary that the ceremony of the boy bishop should be observed on his festival.

The following articles in the Churchwardens' Accounts relate to it: l. s. d.

A. 1522-1523. Paid for a doffyn of mens glovys,	0	3	0
Paid for a doffyn and half of children's glovys,	0	1	6
Paid for the bushopes glovys and the crossyer glovys,	0	0	4

* Collins's Peerage, Barons, vol. I. p. 230.

† Sir Peter Leycester's Antiquities of Bucklow Hundred in Cheshire, p. 230.

‡ "A chantry was founded in this church in 1312 by Thomas Romaine; and endowed with fix marks annual rent, issuing out of certain houses in London, after the death of his wife Juliana. And another chantry was founded by John Wynter, lord of the manor of Stockwell, at what period does not appear; it was restored by Ralph Leigh, lord of the same manor in the reign of Henry VI. and endowed with 10l. annual rent. Sir John Leigh granted the lands which had belonged to this chantry to Henry VIII." Environs of London, p. 295.

Paid for the bushopes soper, and they that dyd wayt upon him into the contrey,	-	-	o	3	1
Paid for the bushopes dynner, and his company on St. Nycholas day,	-	-	-	o	2 8
Paid to old John Clerke for his labor in going with the byshoppe,	-	-	-	o	1 1

In the Churchwardens' Books, fol. 309-314, are "accounts of the wardens of the brethren of Sent Crystovar, kept within the church of Lambeth in the time of Henry VIII." from which the underwritten payments are extracted: l. s. d.

Imprimis, paid to Syr William Webster for 1 year and 1 quarter,	8	6	8
Paid for a carpenter to mend the lyghtts,	o	1	o
Paid for a preeft when Syr William went on business,	o	1	o
Paid for mending tapers,	o	1	o
Paid for the expences of fests,	4	1	1
Paid for the drawghts of the mortmayne,	o	3	4
Paid for 2 new torches,	o	13	4
Paid for 2 tapers,	o	1	o
Paid for making the altar clothe,	o	8	o
Paid for costs and charges of the feste,	2	7	8

Christopher was a saint in such high repute, that the figure of him was frequently placed near the principal door of entrance into the church. He was presumed to be the guardian against violent and sudden death; but his protection was supposed to be in force from day to day, and to extend only to those persons who had in the day an opportunity of contemplating his image *.

Of by-altars only one seems to have been replaced on the revival of Popery in the reign of queen Mary, and that was the altar in Howard's chapel †.

In the Churchwardens' Accounts, 1516-1517, are these items: Payed, for xvii elnes of buckram, price the elne vd. 7s. 2d. Item, for dyyngge off buckram, for the *lettern* clothes, 8d. Item, for payntyng the *lettern* clothes, 8d. Item, for the lynge of the *lettern* clothes, 4d. Mr. Lysons (Environs of London, p. 309) has noticed the three last articles, with this difference, that for *letterne* (as in Dr. D's extracts) he reads *letty* and *lettny*, adding, "probably these clothes were for the processions in which they chanted the litany on rogation days." But to me it seems more likely that *lenten* was the word meant, signifying the season belonging to *Lent*, and that the buckram was for the cloth that was to be hung in Lent before the rood placed over the entrance into the chancel; a rule that was then

* Sunt qui certos divos certis quibusdam colunt ceremoniis. Alius Christopherum singulis salutis diebus, sed non nisi conspecta ejus imagine, quo tandem spectans? nempe huc, quod sibi persuaserit sese eo die a mala morte tutum fore? Erasmi Opera, vol. V. p. 26. 2.

† A. 1557. Paid to Nycholas Brymsted, for making up the syde awtor in my lady of Norfolk's chapel, and paving in the churche, and for fande, 4s. 2d.

constantly observed. I the rather incline to this opinion from finding the following payments in the same book: A. 1519-1520. Item, for a peece of smalle clothe for the rode clothe, to draw the corteine before the heye alter, 12d.; and, A. 1554-1557. Payde to James Walker, for payntyng of a clothe that doeth cover the roode in Lent, 3s. There was also another veil before the alter; as appears from these items: For a linen clothe to make a vale that is drawn before the awtor in the Lent, 6s. 6d. Item, for payntyng of the said vale cloth, 5s.

All the utensils and furniture that were of a superstitious cast being removed in the reign of Edward VI. new were to be provided after the accession of queen Mary to the Crown; and as the royal commissioners were apprehensive, and not without reason, that a sufficient sum of money would not be obtained by voluntary contributions, they enjoined the levying of an assessment, and it is the first rate that occurs in this book. Happily for England, Mary's reign was of short duration; and in that of Elizabeth the lately purchased vessels, vestments, &c. were ordered to be sold. The following inventory of them, with the prices annexed, is copied from the Churchwardens' Book.

A. 1565. The account of the churchwardens and others of the parish of Lambhithe, who, by virtue of a recognizance dated the xxvi daye of March, and exhibited to my lord's grace of Canterbury the xxx day of June, for and concerning the sale of certain parcells of ornaments of the said church.

	l.	s.	d.
First, a crosse of sylver doble gilt, waying lvi oz.	14	15	10
Item, for a chalice with a cover waying xxi oz.	5	3	10
Item, for a verke clothe solde,	0	3	4
Item, for broken waxe solde,	0	1	0
Item, for white plates,	0	0	5
Item, for broken vestments, and certen bannerols, and crosse clothes, and pendants,	0	5	8
Item, for the virgins pastes, and the orfornes of a cope,	0	7	0
Item, for an olde paire of organs,	1	10	0
Item, for the holie water stocke, and ii broken candlesticks,	0	2	10
Item, for olde laten and pewter solde after iiid. ob. the pound,	0	9	7 ob.
Item, for a piece of an old cope of red velvet,	0	3	4
Item, for a clothe of the storie of the passion,	0	1	8
Item, for a litel pewter ornett,	0	0	2

* 23 4 8 ob.

* Paid to master Allen for writing, when the crosse and chalice, and other vestments, were defaced, 12d.; for the dyners of master parson, churchwardens, &c. 6s. 1d.; for writing this accompte when it was delyvered to my lords grace of Canterbury, 3s. 4d.; paid for a copy of the recognizance wherein we stode bounde to the queen's commissioners, concerning the sale of certen of the church goodes, 12d.

A. 1570.

A. 1570. Vicesimo quarto die Maii, anno Reginæ nunc Elizabethæ xii^o.

A note of all such ornaments with a roode losfe, in the parishe church of Lambeth, appreyfed and folde by these persons, whose names are hereunder wrytten, the daye and yere aforesaid.

	l.	s.	d.
Imprimis, the sylinge of the roode losfe,	0	3	0
Item, one deske,	0	1	0
Item, two streamers,	0	2	4
Item, a border of an olde cope,	0	0	6
Item, for the borders of the herseclothe, with certaine imbrodered images,	0	3	4
Item, for two peces of whyte fatten,	0	0	8
Item, for thre smale clothes of whyte damaske, and one valence to the same,	0	10	0
Item, for a sepulchre clothe of whyte farsenet with imagery woorke,	1	0	0
Item, for a canapye clothe of red velvet,	2	10	0
Item, for thre copes of whyte damask with imagerye woorke,	0	16	0
Item, for a cope of bawdkyn,	0	2	0
Item, for another cope of grene bawdkyn,	0	3	0
Item, for one cope of blewe velvet, with martlets of gould, with deacon and sub-deacon *,	2	7	4

Sum total, 7 19 2

Whereof there is owynge by Mr. Saynt John, 3 7 4
And by Mr. Pye, 2 10 0

The inventory, previous to its being delivered to archbishop Parker, was signed by Thomas Bullock, curate; by four persons who style themselves assistants; by six other parishioners, who subscribe themselves coadjutors, as well as by the three churchwardens, and the three sydesmen. Two of the churchwardens, and the three sydesmen, could only set their marks; but Matthew Allen, the other churchwarden, not only wrote his name, but, in order to shew how much more learned he was than his brethren, he mentions, in Latin, that nothing was valued by him,

* Among the payments of the churchwardens in the first and second years of Philip and Mary, are these items: Paid for a staffe for Judas Crosse, 4d.; to the broyderer for mending of the canebe clothe, and for mending iii copys, 9s.; for a lyttel belle to go with the sacrament, 3d.; for a holie water sprayknell, 2d.; for iiiii staves to beare the canebe clothe, 1s. 4d.; to the waxe chandler for the heers lyghte, and the sconsse lyghte for the visitation of sicke persons, 4s. 8d.; to Mr. Lee of Adyngton, for a coope of blew velfett, withe *marlyans* of gold, and a fewte of vestments of the same, for prest, decon, and sub-decon, 3l. 6s. 8d.

because he was absent *. The images in the rood loft were removed early in the reign of Edward VI. doubtless by archbishop Cranmer's injunction; and, after the king's death, replaced by order of queen Mary's commissioners. The charge of the new roode with Mary and John, was 6l. 13s. 4d.; and another item in the same page of the Churchwarden's Accounts, was 3s. 6d. paid to James Calkett "for washing owth the Scriptures owth of the clothe that hangyd before the roode lofte." This gallery was taken down in 1570.

Seven articles were, in 1642, exhibited against Dr. Featley, rector of Lambeth, before the committee for plundered ministers †. The first part of the second article ‡ was, "that the communion table did stand in the middle of the chancell; but is now removed, and is set at the east end of the chancell, and threeways compassed about with railles, the said table standing divers steps high §."

To which charge the doctor answered, "For the communion table, I never gave order for the placing or displacing of it; it standeth as it did when I came first to the parish; only once, Mr. Woodward, when he was churchwarden, about 20 yeares ago, brought it downe to the middle of the chancell, and compassed it about with a most decent and usefull frame, at his own charge; but the parishioners (finding the standing of it there to be very inconvenient, partly because it stopt up the passage from Lee's isle to Howard's chappell, partly because it debarred 30 or 40 at least from hearing the preacher) with publike consent, removed it to the place where it first stood time out of mind; and is the fittest place for it to stand in, that the communicants may best both heare and see the minister at the communion ||."

"For the steps in the chancell, at the publike meeting of all the parish, it was proved that the chancell had for above 60 yeares such an ascent as now it hath; and that, by reason of store of corpses lately interred there, it could not be levelled without great wrong to the dead, and danger to the living, from the stench."

"For the frame about the communion table, when, upon the receipt of an order from the House of Commons against innovations, I assembled the whole parish

* Per me Mattheum Allen tertium procuratorem Ecclesie de Lamhith predict. absentem tamen, cum hæc venderentur, et nihil appretiatum fuit per me, quia absui. Paide for a dynner at the king's hedde at the sale of the vestments, for diverse of the worshipfull of the parishe, xxs.

† See The Gentle Lash, or the vindication of Dr. Featley, a known champion of the Protestant religion. Also seven articles exhibited against him, with his answers thereunto, which the doctor at page 1. styles Spongia; imprinted 1644. 4to.

‡ Spongia, p. 8, 10.

§ A collection to be had for a cloth for the communion table, which is now covered with the herse cloth, at 3l. price; whatever is wanting, the churchwardens to allow. Acct. A. 1608.

|| A. 1634. Paid the joyner for removing the communion table, 1l. 7s. 2d.

A. 1583. Paid for a communion table, 11s.

"together, to put in execution that order, and asked them concerning this
 "frame, they cryed all with one consent, it is no innovation, let it stand, let it
 "stand. But for any new Popish ceremonies, I have mainly opposed them,
 "and could never be brought by perswasions, nor by threats, nor by pre-
 "sentments, nor citations, from the chancellour of Winton, or archdeacon of
 "Surry, or his official, to turne the communion table *altar-wise*. Nay, I
 "preached a sermon professedly against such *changing it*, or *calling it by the name*
 "*of an altar*."

Dr. Featley, by trusting to his memory, was mistaken as to the frame about
 the communion table's being placed at the sole charge of Mr. Woodward,
 there being in the churchwarden's book a minute of the balance allowed him,
which he was out of purse, under that article; and there is afterwards entered
 a farther account, made by Christopher Woodwarde, churchwarden, of the
 charge and discharge of making the frame about the communion table, and also
 of the wainscott and setting at the upper end of the chancel, done this last year,
 1620.

Imprimis, paid to James Simpson, joyner, for making the frame	l.	s.	d.
about the communion, with scrues and iron works,	-	5	5 0
Item, for lyme, sand, and works in levelling the chancel,	-	0	17 6
Item, for matting the frame about the communion table,	-	0	6 0
Item, for wainscott and setting the upper end of the chancel,		2	6 6
		8	15 0

Among the names of the persons contributory to this great charge, are Mr. Roger
 Jeffon, 2l.; Mr. Richard Woodward wainscotted the upper end of the chancel,
 2l. 6s. 6d.; Dr. Featley, 10s.; Sir Gilford Slingsbie, 2s. 6d.; Mr. Christopher
 Wormall, 5s.; Mr. William Beeston, 5s. Sum received, 7l. 6s. 2d; so remains
 due to Mr. Woodward, 1l. 8s. 10d.

Other entries in the Churchwardens' Accounts relating to the communion table
 and chancel:

	l.	s.	d.
A. 1615. Paid to Richard Carver for work done about the screens betwixt the church and chancel,	-	1	11 0
A. 1643. Paid for taking down the rails about the communion table,	0	1	0
A. 1644. Received for iron bars that were about the chancel, weighing 342lb. at 1½d.	-	2	3 0
A. 1644. Paid to Edward Marshall for 2 dayes work in levelling the chancel,	-	0	4 0
To the carpenter for taking down the screenes between the church and chancel *,	-	0	13 0

* A. 1644. Paid to the painter for writing the X Commandments, 2l. 5s. 0d.

A. 1645.

A. 1654. The arch at the upper end of the church repaired where it is joined to the chancel. Reg. Book of Vestry Orders, fol. 1-7.

A. 1699, July 12. Expended with several gentlemen going to several churches in London to view their altar pieces, 12s. 6d. August 11. At meeting the painters about the altar and king's arms at Charles Thorp's, 1l. 4s. 7d. Mr. Woodfall for extraordinary work in painting the altar, 2l. 3s. 0d.

A. 1700, Dec. 24. Paid Mr. Woodfall at several payments for paynting the X Commandments, king's arms, &c. 30l.

The cypher I. H. S. surmounted by a cross, painted in the east window of the chancel, is noticed in the History of the Parish, p. 30; and by Aubrey, in Antiquities of Surrey, vol. V. p. 230; who observes, that they express the initial letters and character of our Saviour, i.e. *Jesus Hominum Servator*. This was long a prevailing opinion, and has still its earnest and ingenious advocates*; but it cannot be a difficult task to shew that the notion is groundless.

Jesus having been a common name among the Jews; and, as we read in Scripture, appropriated to Christ; as being the saviour of mankind; we should have recourse to the Hebrew letters that compose the word for its etymology, and for the mystical meaning, if any such were intended. And so sensible were the Jews, near the time of Christ, how pertinent the name was to him, that they denied him the last letter of the name Jesus, because they denied him to be a saviour †.

Against the usual method of decyphering I. H. S. it appears to be an objection of some weight, that there is a selection of only three letters of the word Jesus, or rather Ihesus; whereas, in anagrams and devices of the like kind, we find all the letters of a word introduced. Thus, in the verses subjoined to the eighth book of the Sibylline oracles, there is a line for every letter of the six words to which the acrostick alludes ‡; and, agreeably to the practice among the antients to denote names by numbers, all the letters in Jesus, in the Greek, amounted to 888; and those in Christ in the same language to 1480; and the same observation holds good, when initial letters only are used. I will instance in the artificial name of Ιχθυσ, a fish, which, we are told, was at an early period applied to Christians, supposed to be regenerated by the waters of baptism, some antient fathers having assumed this name, because all the letters in the Greek word comprize all the titles of Jesus Christ, the Son of God, the Saviour (Ιησους Χριστος, Θεου Υιος, Σωτηρ §). But in these examples omit one of the letters, or alter their arrangement, and the presumed coincidence is immediately dissolved.

* See The Topographer, N° IX. p. 532; and N° XVI. p. 3, &c.

† Lightfoot's Works, vol. I. p. 995.

‡ Ιησους Χριστος, Θεου Υιος, Σωτηρ, σωρος, Jesus, Christ, the Son of God, the Saviour, the cross. Whiston's Vindication of the Sibylline Oracles, p. 43.

§ Bingham, Eccles. Antiq. vol. IV. p. 146.

That I. H. S. is the name abridged, and was not intended to express the office of our Saviour in the initial letters of Latin words importing that office, is obvious from this circumstance, that the letters in the cypher are really an abbreviation of a Greek, and not of a Latin word. And it may be observed, that I. H. was a very antient mode of contraction; and that upon coins and old tablets I. C. and X. C. were engraved or written to signify *Ἰησὺς Χριστός* *. The insertion of the H. in the name *Ihesus*, is, comparatively speaking, a modern way of spelling the word. H. is the *ητα* capital of the Greeks, who also represented the final letter by both S. and C. and these characters are indiscriminately found in the cypher. This use of C. has occasioned some perplexity to the advocates for this mode of decyphering it, as not being the initial letter of any of the Latin words by which Jesus is rendered, viz. *Salvator*, *Servator*, *Soter*, and *Sospitor*; they have therefore adopted the word *Conservator* in an unaccustomed sense; and, by a farther-fetched conjecture, it has been thought that even *Conditor* might be meant.

With whom the idea might originate that I. H. S. imported the office of the Saviour of mankind, it may not be possible to ascertain. But I am apt to attribute it to the reverie of some monk, perhaps of our own country; who, not being aware of its being the contraction of a Greek word, and that the final letter C. was the *κυπια* of that language, might imagine that I. H. referred to *Ihesus*, and C. to *Christus*.

From the general use of this cypher, it seems to have been inferred, that there was no other abbreviation of the name of *Ihesus*, which is, however, a mistake. For antiently it was written I. H. and I. H. T. viz. I. H. the two first letters of the name, and T. as the form of the cross †. And though I. H. S. is unquestionably the most common mode of contraction; yet I. H. U. S. is sometimes, and I. H. U. or *Ihu*, is very frequently, to be found in prayers and monumental inscriptions, as also in epistolary communications, as is evident from many pages in the *Original Letters* published by Sir John Fenn.

THE FOLLOWING ARE PARTS OF INSCRIPTIONS:

In St. Margaret's Church, Rochester. Registrum Roffense by Mr. Thorpe, p. 726, 727.

* Christi vero nominis literarum contractio perantiqua est: illius siquidem meminit Clemens Alexandrinus: *το δε ιωτα και ητα τινοςμα σημαίνει το σωτηριον*. Sed hæc Christi nomen per I. H. contractum spectant; in nummis autem ac veteribus tabellis fere IC. XC. scribitur. De inferioris ævi numismatibus Dissertatio. Dufresne, Gloss. vol. III. App. p. 22.

† Bishop Newton's Dissertations on the Prophecies, vol. III. p. 245.

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Obiit hic T. C. sibi que seque *Ib'u* miserere.
On whis soule and all Xten soulls *Ib'u* have mercy.

In the church of Bexley in Kent. Custumale Roffen. pl. VI. p. 77.

Whatsoever my dedys have bee,
Of me Allmyghty *Ib'u* have mercy.

On an old tomb in the south aile of Braunston church in Northamptonshire is left the effigies of a woman, and the following lines over her head :

And of Alys that was his wyffe,
Ib'u brynge their fowlis to everlasting lyffe.

Brydges' Hist. vol. I. p. 31.

And in Original Letters, vol. I. p. 202.

Ibu have you in his blessyd kepyng.

Now I. H. S. as commonly explained, cannot possibly apply to I. H. V. And I question whether there may be a word in Latin signifying a Saviour that has V. for the initial letter.

Conceiving then, that in developing these cyphers the Latin has not any claim of preference to our own language, it is submitted to the judgment of those who imagine I. H. S. to denote *Jesus Hominum Salvator*, whether *Jesus have us* be not as plausible an interpretation of I. H. V.

The cypher in Lambeth chancel can hardly be antient. A charge of viii d. is an item in the Churchwarden's Account of 1567 for mending a piece of glasse in the crucifixe in the Dewk's (Norfolk) chapel. Of this crucifix there is not any vestige, and probably it was demolished by order of the parliamentary visitors in the last century. Nor would a cypher like that in question have been suffered to remain, because it was an offensive object to these over zealous regulators, under an idea that it prompted the congregation to make obedience at the recital of the name of Jesus, which they deemed a very reprehensible action. One of the crimes alleged against Dr. Edward Layfield, vicar of Allhallows, Barking, was his having I. H. S. set up in his church*; and a part of the first article of complaint against Dr. Featley, rector of Lambeth, when summoned before the committee, was, that he preached for bowing before the name of Jesus. To which he answered, "that, upon occasion of a sermon preached before a punie divine at Lambeth, in his absence, who said that Lambeth was the most superstitious place he

* Walker's Sufferings of the Clergy, part II. p. 48.

“ ever came in ; for, whensoever he named Jesus, they either bowed the head or
 “ knee, or put off their hats, which he affirmed to be a popish innovation, and
 “ idolising ; he, the next Lord’s Day after, at the earnest entretie of the prime
 “ gentlemen of the parish, in a sermon, apologized for the canon of the church,
 “ and the practice of his parish *.”

With the view of exciting the attention of the communicants, the words *Lift up your hearts* are painted in capital letters over the table ; a form of speech, which was the usual preface to the eucharistical or consecration prayer in antient liturgies, and is retained in ours. To *Sursum Corda*, in an episcopal or collegiate chapel, there cannot be the least objection ; but perhaps Dr. Gibson, who was chaplain to archbishop Tenison, and rector of Lambeth, when the new altar-piece was placed, judged it more proper that an inscription in a parish-church should be in English.

What might have been the size of the old font is not known ; it was, however, painted and lined with lead †. The present marble font, with the cover and inclosure of joiner’s work, was given by John Hart, gentleman ‡. In allusion to the name of the donor, four hearts of the same metal were fixed within it. The molds, and the places of the rivets, are still to be seen. He is in the Churchwardens’ Accounts noticed as the archbishop of Canterbury’s solicitor §.

In the Register of Baptisms, in 1626, is this entry : George Horfan, an Indian, dwelling with the lord archbishop of Canterbury his grace, being presented at the font by Dr. Harris and Dr. Jeffereys, chaplains in the house ; and after the Indian had made confession of faith, and craving to be baptized, was by Dr. Featley, then rector, named George.

A. 1619, October 29. Archbishop Abbot and the duke of Buckingham were godfathers at a christening in Lambeth Church. Dr. Featley preached upon the occasion. Text, Mark, i. 9 ; subject, the spiritual Bethesda. The sermon is printed in his collection, styled *Clavis Mystica*, p. 207. At p. 214 are the following passages.

“ Christ travelled over a great part of Palestine to Jordan, to receive John’s
 “ baptisme ; where are they who will not stirre out of doores to receive Christ’s
 “ baptisme ? Jesus came himself to Jordan, they will have Jordan by a secret pipe
 “ conveyed into their private houses. I goe not about to streighten the bowels of
 “ our mother the church, which in great charity and compassion sendeth the water
 “ of life in baptisme to infirm infants ; and the bread of life in the other sacrament

* Spongia, p. 6.

† A. 1565. Paid for painting the font, 14 s. A. 1621. Received for the lead of the old font, and for old pieces of brasse, 16s.

‡ History of Parish, p. 28, 39.

§ The next article in the Churchwardens’ Book is, William Hutton, bricklayer, gave 1000 bricks, 8s. They were probably used in raising the font. A. 1615. Paid to Richard Yevans, carver, for making a frame for the X commandments, 3l.

“to sicke persons, who are not able to fetch them. But, when the childe is strong,
 “the minister provided, the congregation assembled, if perchance there fall a drop
 “of raine to wet their new set ruffe, or there lye any dirt in the street to foul
 “their shooes, upon such or the like sleight occasions and frivolous pretences,
 “to deprive God of his publike worship, the congregation of the spiritual foode,
 “the infant of the benefit of the prayers of the whole assembly, argueth a great
 “neglect of the solemne worship of God, and an insufferable wrong to his church.”

P. 215. “Jesus was baptized in the open and common river Jordan. Where
 “are they who disdaine the common font? no font will serve them but a font of
 “gold new-made, or a silver bason with their armes on it. St. Paul teacheth us
 “that the way to Heaven is hard and rugged, a stony and thorny way, through
 “many afflictions; these thinke to goe to Heaven treading all the way upon car-
 “pets and rich leaves. Doe they thinke it is pleasant to God to keep state in
 “their march towards Heaven? to receive the sacrament of Christian humility in
 “pride? to professe the renouncing of the pompes and vanities of this world,
 “and, in the very profession thereof at the font, to shew the pompe and vanity
 “thereof? *Calcare sæculi fastum majori fastu*, for which Plato justly taxed Dio-
 “genes. But the time excludeth, and that whereof mine eyes are now witnesses
 “silenceth all such otherwise seasonable increpations. For wee all see, and rejoyce
 “to see, this infant presented by the parents to God, in the temple; and re-
 “verently and modestly brought, without displaying the instances of gentility,
 “to holy baptisme; the publike ministry is not neglected, the common font is
 “not despised. Such an assembly, so honourable, so religious, so full, wee rather
 “pray for, than hope for, upon the like occasion, in this place. Let the honour
 “of it redound to God, the benefit to the infant to be baptized, that the peeres
 “of this kingdom, and others of eminent quality, have for a time absented them-
 “selves from the king’s court, and now present themselves in the courts of the
 “Lord’s house to add a lambe to Christ’s flock. Such an illustrious constellation
 “of so many starres, and some of the first magnitude, hath seldom appeared in
 “this horizon,” &c.

In 1645, this font was not to be used, there being this entry in the Churchwar-
 dens’ Account, June 19, Paid for a basin to be baptized in and for the frame, 5s.

For near fourscore years after the Reformation, a chalice seems to have been
 the only piece of silver sacramental plate of which the parish was possessed; and
 at the choice of officers, it was generally minuted who of the churchwardens should
 have the custody of it for the year ensuing*. The chalice in use before that time
 was, in 1565, defaced and sold, there being then a payment of “1s. to Matthew

* In the Churchwardens’ Accounts for 1699 is this entry: Paid to Mr. Jackson, my lord’s
 porter, for looking to the church plate, 5s. it being then judged that the archbishop’s palace
 was in no danger of an attack from burglars.

For 1693, paid to the bishop’s porter, fortaking charge of the communion plate, 10s.

“Allen,

" Allen, for writing when the cross and chalice, and other vestments, were de-
faced *."

Mrs. Joyce Featley, " by her will, dated April 20, 1630, bequeathed to the
church of Lambeth (in which parish she spent the greatest part of her life,
and gave up her last breath) a faire communion-cup, to be raised from the
sale of her principal jewels. So that these ornaments, (I give it you in her
own words, remarks Mr. Gataker, who preached the sermon at her funeral,)
that had adorned her while she lived, might adorn the church of God when she
was dead." Her husband, Dr. Featley, ratifying this request, a gilt cup and
paten were bought, on which is inscribed,

Hunc calicem sacrum donavit | Obiit Oct. 29, 1637.
Joycea. | Featley.
Donum sacravit Daniel, D.D. rector Lambethæ.

On the cup are engraved the arms of Dr. Featley, impaling those of his wife.

On the other cup is inscribed,

" This belongeth to the church of Lambeth in Surrey, anno 1639. In which
year there was a voluntary contribution towards furnishing the communion-table
with this cup, and two silver flagons."

The state of the Account of Edmund Clay, churchwarden, was as under :

Receipts by voluntary contributions from divers persons; and in the list are
these names :

	l.	s.	d.		l.	s.	d.		
Sir Edward Peyton,	-	2	0	0	Mr. John Goade,	-	0	10	0
Sir George Chute,	-	1	2	0	Mrs. Gouge,	-	0	10	6
The lady Paule,	-	1	0	0	Mr. Thomas Jones,	-	0	10	0
The Lady Salisbury,	-	1	0	0	Mr. Henry Smith,	-	0	5	0
Mr. William Sherman,	-	1	0	0	Mr. Henry White,	-	0	10	0
Sir Edm. Morgan,	-	1	0	0	Jon. Scaldwell,	-	0	5	0
Mr. William Baker,	-	1	0	0	Mr. Abraham Shipman,	-	0	6	8
Mr. Henry Elfin,	-	1	0	0	Mrs. Emerson,	-	0	2	0
Dr. Clarke,	-	1	0	0	Mr. Wormall,	-	0	10	0
Mr. Thomas Woodward,	-	1	0	0	Mr. Beston,	-	0	10	0
Mr. Thomas Smith,	-	1	0	0	John Tredeskin,	-	0	2	6
Mr. John Learner,	-	1	0	0	Received for the old commu-				
The lady Roper,	-	0	5	0	nion cup, 18 oz. and 6 pwts.				
Thomas Peterfon,	-	0	10	0	at 5s. 2d. oz.	-	4	14	6
Sum total, received,				35l. 3s. od.					

* 1637. Text, Acts vii. 59, title, St. Steven's last Will and Testament, p. 30. See also,
in Hist. of Parish, App. p. 163, an account of Mrs. Featley.

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Payments :

For our new communion guilt cup, weighing 29 oz. 8 pwts. at	l.	s.	d.
8s. the ounce,	11	15	3
Item, for gravings the cup and stopes,	0	1	6
Item, for the case of the cup,	0	7	6
Item, given to the lord of Canterbury's men, when his grace did consecrate the plate *,	0	11	0
Item, for diverse tymes going by water to the goldsmith,	0	3	6
Item, for weighing the two flagons, and goinge by water,	0	1	0
Item, for the two flagons, weighing 72 oz. at 5s. the oz. and 2 pwts.	18	6	0
Item, for goinge several times to Goldsmiths' Hall,	0	1	6
Item, lost by light gould,	0	7	0
	<hr/>		
Rest in Mr. Clay's hands on this account,	32	4	3
	2	8	9

The flagons seem to have been disposed of in 1643, there being in the receipts of that year this item :

For the parish plate, weighing 72 oz. at 4s. 9d. the oz. sold.

And in the payments of the same year are these items :

By vertue of a warrant from my lord general, for bedding for	l.	s.	d.
the soldiers sent to Kingstone,	8	14	6
For a skin of parchment, and writing the covenant,	0	1	6

The flagons now used, as the inscriptions shew, were bought at the charge of the parishioners in 1664. And on a silver plate for collecting the offerings is inscribed *ex dono* A. B. St. Mary, Lambeth. The benefactress was Mrs. Ann Barton, to whose memory there is a monument in the chancel †.

Preaching having been so unfrequent in parochial churches, before the 16th century, it was not to be expected that much expence would be incurred in the structure of a pulpit; but, considering the situation of Lambeth church, it is somewhat strange, that in 1522, when it was judged expedient to have a new pulpit, the old one should not be worth more than eight pence ‡. The contributions towards making of a new pulpit were first by master Parson, 3s. 4d.; by Harrie Knighte, 1s. 8d.; William Elyott, 1s.; Sir William Argall (the curate), 4d.;

* A. 1639. Paid to the lord bishop of Winton's chapel clerk, at the consecrating a piece of plate, 2s. 6d.

† History of Parish, App. p. 46.

‡ Received of John Borowe for the old pulpytt, viiid. Churchwarden's Account. There was a passage of communication between the side ailes, not far from the steps leading up into the chancell. A. 1637. Received for a child of Dr. Clarke's buried in the cross aile above the pulpit, the child's bell, and no clothe, 10s.

lady Wylliams, 4d.; and for the workmanship was paid, 20s. This pulpit was in use till 1615, when archbishop Abbot, of his own costs and charges, gave another that cost 15l. It was placed against the south-east pillar of the nave. For, when Dr. Featley was charged with bowing towards the east end of the chancel, his answer was, "if they meane thereby bowing towards the communion-table, at coming into the church, and going out, though some men of good account in the church both approve and use it, yet neither I, nor my curate, ever do so. But true it is, that as my pew is made, I kneele towards the east, as in the *pulpit* I doe towards the *north*, and at the communion-table towards the south, but without any manner of superstition. Some way I must bow; and I understand not but that it is lawful to bow or kneel towards the east, after the manner of all Christians in the primitive church, as well as towards the west, after the manner of the Jewes, so it be not done with any opinion of holinesse, or devotion, to any part of the Heaven; but in honour to him who made Heaven and Earth *."

To these pulpits were affixed a frame for an hour-glass, as appears by these charges in the Churchwardens' Accounts.

A. 1579. Payd to Yorke for the frame in which the hower l. s. d.
standeth, - - - - - 0 1 4

A. 1615. Payd for an iron for the hour-glass, - - - - - 0 6 8

In the Churchwardens' Accounts of St. Helen's, Abingdon, 4d. is charged in 1599 for an hour-glass for the pulpit; and professor Ward observed its being the first instance he had met with. That in Lambeth church is only twenty years earlier; nor, for a reason just assigned, is it likely that hour-glasses were used for the same purpose before the Reformation †. Some have imagined that the ancient fathers preached, as the old Greek and Roman orators declaimed, by an hour-glass; on the contrary, it has been remarked, that the sermons of several of them were not of this length; and it is particularly said, that there are many sermons in St. Austin's tenth volume, which a man might deliver with distinctness and propriety in eight minutes, and some in almost half that time ‡. If a judgement may be formed from Dr. Featley's *Clavis Mystica*, the running of the sand one hour was not in general sufficient for a single turn of his mystic key. But he had the mortification of observing, that even when in St. Mary's pulpit in Oxford, notwithstanding the piety, learning, and ingenuity, displayed in his sermon, embellished likewise with quaint and nearly ludicrous conceits, adapted to excite curiosity, he was not able to command the attention of his audience for so long a period: and in his *Aet Sermon*, July 12, 1613, he indirectly reproved them for not listening to him. The text was 2 Sam. vii. 2; the subject, the ark between the curtains; and this is the paragraph alluded to: "Thus I might enlarge and spread my meditations to the full *length of the curtaines* in my text; but, because I see the

* *Spongia*, p. 9.

† *Archæolog.* vol. I. p. 16, 22.

‡ *Bingham's Antiquities of the Christian church*, book XIV. chap. IV. § 21.

"Time will outstrip mee, if I make not the more haste, and because I see many
" *composing themselves to their rest, and some fast already*, I will begin to draw the
" *curtaines*, and shut up all that has been delivered with a brieve application to
" ourselves *." Unless, however, the doctor was rapid in his delivery, his brief
application must have lasted half an hour.

Concerning the present pulpit in Lambeth church there is this entry in the vestry
minutes; June 14, 1698, whereas Mr. Raphe Snowe, treasurer to the archbishop
of Canterbury, observing the pulpit to be old, and to stand at present inconveniently,
hath given a new pulpit, reading desk, and clerk's pew, to be fixed in a more
convenient place; it is this day ordered in vestry, that the new pulpit, &c. be
placed against the pillar joyning to the chancel on the south side; and that, to
make room for them, the seats which are there at present may be taken away so
far as there shall be occasion †.

This pulpit, and the desks, are very lately removed into the chancel.

Before the Reformation there were but few fixed seats in any of our parochial
churches. At Lambeth, in the reign of Philip and Mary, there were, however,
so many pews as to make it expedient to distinguish by labels to whom they were
allotted ‡.

Concerning the pews there are many entries in the Churchwardens' Accounts,
from which the following extracts are copied.

A. 1564. Mem. At a vestry called within the parish of Lamhith, the second
daye of January, A. vii°. regne Elizabeth, wherein it was agreed, by the same
vestrie, for the seßment of seates and pewes, in the church, as followeth, toward
the reparation of the churche.

John Hamond, James Marler, William Tegge, churchwardens.

First, we do agree, that all such gentlemen, or others, as shall be placed in Sir
John a Lee's chapell, shall paye quarterlie, towards the reparation of the churche,
every of them for them and their wyves, xii d.

Item, we do agree, that all such gentlemen as shall be placed in the chappell,
called the dutcheß of Norfolk's chappell, shall paye quarterlie to the reparations
of the churche, every of them, xiid.

These somes over and besydes the clarke's wages.

	d.		d.
Mr. Mote, quarterlie, above clark's		Daniel Cranmer,	ii.
wages, - - - - -	iiii.	John Hammond,	ii.
Mr. Baker, quarterlie, - - - - -	ii.	James Marter,	ii.
Thomas Byfaker, - - - - -	ii.	William Tegge,	ii.
Mr. Allen, clark of my L's kitchen,	ii.	&c. &c.	

* Clavis Mystica, p. 578.

† A. 1698, Nov. 25. Paid for the pulpit cloth and cushion, 6l. 18s. od. May 22. Received
of Mr. Earl for the pulpit, 10s.

‡ Paid for a skin of parchment to wryte men's names upon the pewes, 4d.

All other inhabiteurs within the parish of Lamhith that will sitt in any pewes within the churche of Lamhith, shall paie quarterlie for their seates 1d. besides the clark's wages.

Item, that the placing and displacing of the parishioners, shall be always at the order and discretion of the churchwardens.

The names of the parishioners at the same vestry consenting and agreeing to this order, be these that hereafter followe :

Mr. Parson, doctour Porye, Mr. Bafeley, Mr. Northey, Mr. Mote, &c.

There were a considerable number who subscribed two pence a quarter; but not any notice is taken of those who were willing to pay a shilling for seats in the side chapels. Such as gave a preference to Sir John a Lee's, must have been biaffed by an inclination to a higher seat in the synagogue; for, as the pulpit was then placed, the preacher must have been indistinctly heard in that chapel.

A. 1573. Paid for a fote stole in Mr. Framton's pewe, 8d.

A. 1574. Paid to a joyner for ii. new pewes on the north side of the church, at the upper end of the eyle, and for ii seats for the clerke and the skolers to sit and saye sarvyse in, 1l. 4s. 8d.

A. 1581, Feb. 18. Memorand. It was agreed by the consent of the parson and parishioners, that the churchwardens for the yere beinge by the consent of the parson then shall place the parishioners in their pews, according as it hath been heretofore used, as well in all places of the body of the churche, as of the chappels*.

A. 1582. Paid to Henry Findon for one daye's work in cutting down the partition between the church and the chancel †, and making new setes, 1s. 2d. ‡

A. 1584. Paid for removing the curate's pew, and mending the clerk's seat, 6d.

A. 1608. Paid to the joyner for setting up a seat in the south quier, for the ease of women that come to be churched §, 7s. 10d.

A. 1615. Paid the carpenter for 26 single seats, in the middle row on the north side of the church, 26l. os. od.

4 new seats above the pulpit, next the chancel, for mending 6 seats for making the church-porch doors, and for the frames for the buckets, 14l. 1s. 6d.

As mentioned in the table of benefactions ||, the voluntary contributions of the inhabitants of the parish, as also of the landholders and others, towards repayr-

* 1705, Nov. 8. The placing of parishioners in the pews left to the discretion of the churchwardens. Vestry Book.

† And yet in the Churchwardens' Accounts, in 1615, is this item, To Richard Yevans, carver, for work done about the screens betwixt the church and chancel, 1l. 11s. od.

‡ Then follows this item to Henry Findon for cutting down the munions in the church 1s.

§ By stat. 2 and 3 Edward VI. The woman shall come into the churche, and there shall knele down in some convenient place nigh unto * the place where the table standeth; and the priest standing by her shall saye these words, &c.

|| History of Parish, p. 38.

* The quier doore, 2 Edward VI.

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ing and beautifying of the church, amounted to 106l. 5s. 6d. and the disbursements to 106l. 4s. 9d.

The following persons were contributors.

	l.	s.	d.		l.	s.	d.
The lord Caron, -	10	0	0	Zacharie, wife of James In-			
Sir Thomas Hunt, knt.	2	0	0	gelly, -	5	0	0
Sir George Paule, -	2	0	0	Mr. Nicholas Knight, -	1	10	0
Mr. Auditor Gofton, -	3	6	8	Mr. Christopher Woodward, -	1	10	0
Mr. Robert Bennett, -	2	0	0	Mr. Doctor Dove, -	0	10	0
Mr. Edward Ap John, -	2	0	0	John Scott, -	0	10	0
Mr. Richard Barnesley, -	2	0	0	Peter Marlowe, -	0	3	4
Mr. James Holloway, -	2	0	0	Mr. Slaney, -	0	2	6
Mr. Garrett Van Lee, -	2	0	0	Mr. John Stock, -	0	13	4
Mr. John Scudamore, -	10	0	0	Mr. John Goffe, -	0	6	0
				Mrs. Jane Vaux, -	1	0	0

A. 1619. A farther account made by Henry Barnes, Edward Carpenter, and Christopher Butler, of the voluntarie contribution by them received towards finishing the seats in the church, and the disbursements for the same. Among the contributors were.

	l.	s.	d.		l.	s.	d.
The lords grace of Canter-				Sir William Foster, knt. (de-			
bury, -	5	0	0	ceased) -	2	0	0
Sir Robert Hatton, knt.	5	0	0	Mr. William Suthes, -	1	0	0
Sir Gilford Slingsbie, knt.	0	10	0	Ladie Hunt, -	0	10	0
Mr. Roger Jeffon, -	12	0	0	Sir Francis Gofton, -	2	0	0
The lord Ridgewaye, -	2	0	0				
Sum total received, -					56	3	0
Payments to Robert Richardson, joyner, in full, -	36	7	8				
Payments to William Johnson, carpenter, for 9 double							
seats in the middle row, on the south side of the							
church, and the curate's and clark's seat, -	22	0	0		58	16	8
So that the parish is indebted to the churchwardens on							
this account, -					2	13	8

A. 1615. The gallery in the north aile was built this year by Mr. Roger Jeffon, of South Lambeth, at his own costs and charges, amounting to 55l*.

A. 1699, Dec. 26. The gallery at the west end of the nave, or middle aile, was built by subscription, and the seats therein assigned to the subscribers in proportion to the sums contributed.

Subscribers of five guineas in the first or front row.

Subscribers of three guineas in the second.

* History of the Parish, p. 28, 39.

Subscribers of two guineas in the third.

Subscribers of thirty shillings in the fourth.

Subscriptions of one guinea in the fifth.

A. 1704, May 10. Ordered in vestry, that the old gallery on the north side of the church be pulled down, and a new one erected, (by a four quarters rate, June 18). The licence of the ordinary for this work June 15. Received of Mr. Pottinger for the old gallery, 5l. os. od.

1708, June 7. Order of vestry for building a gallery on the south side of the church*, toward which, Ralph Snowe, Esq. bequeathed by will 100l. and the money received by subscriptions this year amounted to 68l.

June 30. Paid Mr. Lee for a licence to build the gallery, 5l. 19s. od.

1721, Dec. 13. Ordered in vestry, that portals be made to the church doors within the church; and the constables pew be fitted up for the reception of the churchwardens and overseers,

Galleries have been lately erected in the side chapels.

In the gallery over the entrance into the chancel, which was more commonly called the rood loft, there was often an organ. The Churchwardens' accounts of Lambeth notice one in this church; *e. g.*

	l.	s.	d.
A. 1517. Paid (<i>In primis</i>) to Sir Wylliam Argall for the organs,	0	10	0

A. 1565. Received for an old paire of organs,	1	10	0
---	---	----	---

A. 1568. Paid to father Howe for his fee for keeping the organs one yere,	0	1	0
--	---	---	---

And there are the following entries relating to finging men and music books, and to processions to St. Mary Overe's church.

1 and 2, 3 and 4, of Philip and Mary, paid to fix synging men on Trinite Sondag evyn,	0	3	4
--	---	---	---

Payd to the clerk of Sent Mare Overes,	0	0	8
--	---	---	---

Payd to John Spryngwell, smythe, for synging with the procession that day,	0	1	0
---	---	---	---

Payd for five processionalis to syng in the queer, at 2s. 3d. apiece†.	0	11	8
--	---	----	---

Payd for a nantifoner‡ of parchment to syng on,	1	6	8
---	---	---	---

Payd for iii grayels of parchment, and one grayl of paper to syng in the queer,	2	13	8
--	---	----	---

Payd for ii ymnalls to syng in the queer,	0	5	8
---	---	---	---

Payd for a nantefoner‡ of parchment and a venite book,	3	6	8
--	---	---	---

Payd to Edward Smythe, syngyng man, for his quarters wages, dew at Mychelmas, the yere afore said,	0	3	4
---	---	---	---

Payd to the clerk of St. Mary Overes,	0	0	8
---------------------------------------	---	---	---

* History of Parish, p. 28.

† It is mentioned that the queen was at Lambeth Church, Sept. 19,

‡ Sic—Sic—

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Payd to women that made garlands, - - - - - 0 0 3
 Payd to vii synginge men on Trenite Sondeye even, goying with
 our procession to St. Mary Overes, - - - - - 0 4 10
 Payd to the clarke of St. Mare Overes, - - - - - 0 0 8
 Payd to the waytes of London for coming home with our procession
 from St. George's church, - - - - - 0 2 0

There are in the accounts of former years charges respecting the procession to the church of St. Mary Overy; *e. g.*

	l.	s.	d.
A. 1517. Payd at St. Mare Overe's for the Trentyd, -	0	2	6
A. 1518. Payd for the smoke mony at Saynt Mare Overe's, -	0	2	6
Item, for garlands and drynke for the chyldren on Trenyte Even, -	0	0	6
Item, for iiii onffys of ganefyng rebonds, at ix d. the ounce, -	0	3	0
A. 1519. Item, to my lord of Wynchester hys scrybe at Sent Mary Overes, for the smoke mony, -	0	2	6
A. 1520. The same entry, -	0	2	6
A. 1522. For smoyke mony to the ordinarie, -	0	2	6

Processions about Whitsuntide to the cathedral, as being the Mother Church of the diocese, were required from the inhabitants of every parish, except where the diocese was such as to render it extremely inconvenient. From this circumstance the attendance of the parishioners of Lambeth at Winchester was most probably dispensed with; it was, however, expected of them to pay this homage at St. Mary Overy's, the principal church of the deanry within which district Lambeth is situated, and near which church the bishop of Winchester had a manor house. Trinity Evening was the customary time, and the procession was made with garlands, streamers, and music. It is frequently noticed in the Churchwardens' Accounts in the reigns of Henry VIII. and of Philip and Mary; but the practice was discontinued during the intermediate reign. On these occasions the bishop of the diocese claimed a fee, called in some places a *cathedralicum*, in others a pentecostal, and in others a smoke penny. Smoke money is the common term in the Lambeth books; but it is once styled the Trentyd.

As mentioned in a former page, the rood loft was taken down in 1570; where the organ was afterwards placed; and how long the organ then in use subsisted I have no memorandum. The present organ was erected in the beginning of this century.

TRAN-

TRANSCRIPTS RELATIVE TO BELLS, CLOCKS, AND THE VESTRY ROOM.

	l.	s.	d.
A. 1515. Paid for the making of a bell clapper, - - -	0	3	0
A. 1518. Payd to the yeman amyner for defaultts of the rynging of the bells at the kyng's comyng, - - -	0	2	4
A. 1554-1557. Payd to the ryngers on Corpus Chrifte day, - - -	0	0	4
A. 1572. Payd to Gyles for keeping of the bells one quarter to Christmaffe, - - -	0	0	6
A. 1572. Payd to John Gyles for looking to the bells one yere, - - -	0	2	0
A. 1577. Payd for a new rope for the sainte bell, - - -	0	2	8
A. 1579. Payd for making the great clapper to a smithe in White Chapel, it waying xxxilb. <i>et dim.</i> at vid. the pounce, - - -	0	15	9
A. 1583. Payd for work about the frame of the clock-house and clocke, - - -	0	6	0
A. 1584, May 17. It was agreed at a vestry holden in the presence of Thomas Blage, rector, and John Skot, esq. the churchwardens, and many other parishioners, that there be a collection had amongst the parishioners, for the new changing and casting of the bells, and that the money wanting thereof shall be paid out of the church stocke.			

Then follows the benevolence, and among the contributors are these names :

First, of my lord's grace of	l.	s.	d.		l.	s.	d.
Canterbury, - - -	1	0	0	Mr. Doctor Gryffen, - - -	0	6	0
My lord Browghe, - - -	0	10	0	Mr. Catesbie, - - -	0	6	0
Mr. Sargent Fenner, - - -	0	10	0	Peter Starkey, - - -	0	0	6
Mr. Skotte, - - -	0	5	0	Harrie Dawson, - - -	0	0	6

In toto, 7l. 3s. 7d.

Another benevolence for the same purpose in 1584.

	l.	s.	d.		l.	s.	d.
Mr. Blagge the parson, - - -	0	5	0	Antony Vause, - - -	0	9	6
My lord Broughe, - - -	0	10	0	Thomas Folkes, - - -	0	6	8
The countess of Suffex, - - -	0	10	0	Mr. Adams, - - -	0	5	0
Sir William Catesbie, - - -	0	10	0	Mer. Sondaie, - - -	0	6	8
Mr. farjeant Fenner, - - -	0	10	0	Mr. Dorrat, - - -	0	5	0
Mr. Dr. Griffene, - - -	0	10	0	Mr. Lypescombe, &c. - - -	0	3	4
Mr. Shotte, - - -	0	6	8				

Sum, 9l. 3s. od.

Payd

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	l.	s.	d.
Payd for the new casting of iiij bells,	18	0	0
A. 1597. Received of Anthony Foule for the old clapper of the great bell, weighing 56lb.	0	5	0
Payd to Anthony Foule for making the great bell clapper new, at 5d. a pound, the clapper wayed 60lb.	1	5	0
A. 1598. Item, the olde great belle that was broken in the time of Roger Wynslo, Rychard Sharpe, and John Lucas, churchwardens, in 1598, did contain in weighte xliiilb. one quarter, and xxii lb.			
Item, the new greate belle that now is in the stepe doth way xv lb. and half, and xxilb.	1	s.	d.
Item, also, for newe castinge, carriege, hangenge, and all other charges, and he to have xis. the hundred,	8	0	0
Item, it was agreed, that he should have for the overplushe of mettell, that he put into the bell viiid. the pound, so there was put in more than there was in the old bell, one hundred and xxxviilb.	4	12	8
Item, for one newe clapper for the newe great bell, waying lviilb. rated at vid. the pound,	1	9	0
Item, for newe working of the clapper of the old great bell,	0	10	0
Summa,	14	11	8

A. 1609. Payd for mettall that was put into the great bell,	3	7	0
Item, in part for casting of the great bell,	11	0	0
A. 1615. Paid to the bell-founder for casting the third bell,	4	0	0
A part of the contribution money, noticed at p. 271 of these Addenda, was towards the new-casting of two bells, the great bell, and the third bell; and the payment to William Caster, for casting the great bell or tenor, was,	11	0	0
A. 1616. Also the parish is indebted for casting the third bell in parte,	4	0	0
Payd to Philip Walton for taking down the said bell in 1613,	1	13	4
A. 1623. Payd for ryngynge when the prince came from Spayne *,	0	12	0
A. 1627, June 7. To the ringers at the command of Sir George Paule †,	0	4	0
A. 1630. Payd the ringers the day the prince was borne,	0	6	0
June 27. To the ringers when prince Charles was baptized,	0	3	0
A. 1633, October 15. Payd for ryngynge on the duke's birth day,	0	7	0

* Paid for faggots for a boonfyre, 4s.

† Item, for a bonfire, 7s. 4d.

	l.	s.	d.
November 19. Payd for ryngynge on the king's birth day,	0	8	0
A. 1635. Payd to the ryngers, at the Palsgrave's coming to my lord's*,	0	3	0
A. 1645. Payd to the ryngers at regaining Lecheſter †,	0	6	0
A. 1705, April 10. Gave the ringers when the ſiege of Gibraltar was raiſed, the day I (viz. Thomas Coleman) was ſworn in,	0	15	0
A. 1726, July 26. Agreed (in veſtry) that nothing ſhall be paid for ringing, but for the ſeveral days following, viz. March 1, May 28, 29, Auguſt 1, October 20, 30, November 5, December 25.			
A. 1638. Payd for carrying the ſaint's bell to be new caſt,	0	1	0
A. 1639. Payd to Mr. John Clifton for caſting the ſaint's bell weighing 68lb. of old metal, at 8d. the pound; and adding to it 14lb. of new metal, at 16d. the pound,	3	0	0
A. 1585. Agreed that Holloway ſhall have iiiis. a yeare for oyle, for the clocke, and bells, and for candle to the clocke,			
A. 1586. Payd to Holloway for the whole yere's wages, and for oyle and candle,	3	4	0
A. 1595. To Lewis Small for keepinge the clocke, and for oyle and candle,	0	4	0
A. 1596. It is agreed that the pariſh clarke ſhall keepe the clocke hereafter by himſelf or his deputy.			
A. 1599. Payd to Lewis Smalle, for keeping the clocke, his wages,	0	12	0
A. 1605. To Smalle for keeping the clocke,	0	16	0
A. 1632. Payd for a new clock for the church ‡,	5	0	0
A. 1568. Received for the olde lede which was left unſtolen over the veſtry,	3	10	0
Paide for the charges of a newe chamber made over the veſtry, where the lede was ſtolen, conſiſting of various articles and ſums.			
Item, to one of the keepers of Newgate for bringing Father Stone to be examyned before Mr. Southcote, touching the leade ſtolen from the veſtry,	0	1	0
A. 1569. Paide the charges of the fynſhyng of the chamber over the veſtry, with the ſtaires, &c.	3	4	10
A. 1621. Payd to Thomas Mercer for repayringe the room over the veſtrie houſe,	1	8	4

* A. 1641, February 13. Paid towards a bonfire at his majeſty's going to Parliament, 1s. 6d.

† Leiceſter.

‡ Dr. Featley's gift of a ſun-dial over the church porch (A. 1625) is noticed in a table of benefactions.

The following items occur in the Churchwardens' Accounts.

A. 1626. Payd to the bricklayer for paving the church, and for ſtuſſe and workmanſhip in placing Dr. Featley's new ſun dial upon the church, 2l. 13s. 2½d.

A. 1636. Payd to George Hollis for paynting work belonging to the church dial, 6l.

Payd to the joyner for the frame of the church dial, 1l.

EXTRA-

EXTRAORDINARY ACTS AND OCCURRENCES

IN LAMBETH CHURCH.

A. 1315, 4 kal. August. John de Rose, chancellor, and Robert de Norton, auditor, to archbishop Walter de Raynold, made a decree upon a difference between Thomas de Woldham, bishop of Rochester, and Robert, vicar of Dartford, respecting an augmentation of the endowment of that vicarage *.

A. 1412, March 6. The convocation which met in the chapter-house of St. Paul's, London, was continued to Lambeth church; where, on Wednesday, June 6, archbishop Arundell, with the prelates and clergy, condemned many treatises containing certain heretical and erroneous conclusions; and the tenors of those which were most obnoxious, to the number of upwards of three hundred, are specified in the register of that primate †.

A. 1463, July 16. The whole convocation being assembled in St. Paul's cathedral, Simon Harrison, dressed in the habit of a Dominican, or preaching friar, was brought before the archbishop (Bouchier) and his brethren. He was, on suspicion, apprehended by the archbishop's chaplains, whilst saying mass in Lambeth church; and, on being interrogated, he confessed that he had committed idolatry, by celebrating mass for a long time, though he was only an acolyte. He was delivered into the custody of the bishop of Winchester, to be punished; but the sentence afterwards passed upon him is not noticed ‡. Keyser, in his Travels, vol. I. p. 414, relates the cruel punishment of a clergyman in Milan for the same offence. A scaffold being erected before the church where the crime was committed, he was sentenced, first to read mass, and, as soon as he began, the first leaf was torn out, after which his canonical robes were pulled off. He was then delivered over to the civil magistrate; by whose order, the thumbs, with the fore and middle fingers of both his hands, between which, at the elevation he held the host, being first burnt to a coal, he was hanged. He had pleaded in vain, that the pope's bull of his ordination was on the road from Rome; and the interest of his relations, who were persons of some note, was to as little purpose.

A. 1555. The Legatine Synod assembled at Lambeth palace was, February 10, by monition from the prolocutor, continued to the next day, to meet in Lambeth church, for the purpose of hearing the publication of the provincial constitutions of cardinal Pole §.

* Registrum Roffense by Thorpe, p. 302.

† Wilkies, Concil. vol. III. p. 338.

‡ Ibid. p. 585.

§ Ibid. vol. IV. p. 132.

THE CHURCH-YARD.

In 1623. The church-yard was enlarged, and, in pursuance of an order from the Ecclesiastical Court, an assessment made to defray the charge of building a new wall, and of other needful repairs. The practice at present is for the parishioners to agree to a rate, and to apply at the ensuing visitation to have it confirmed; but in former days there was a previous injunction, by the ordinary, for the parishioners and landowners to assemble for this purpose. The order alluded to runs thus:

"To the parishioners and landholders of and within the parish of Lambeth, in Surry: whereas it hath been alleaged before me, that your church-yard is not enough for the burial of the dead, and that therefore, by the advise of the most reverend father in God the lord archbishop of Canterbury, you are determined to enlarge the same by taking away the wall between the highway and the church; as also the clock is out of frame, and other ornaments of your church wanting reparations, all which cannot ordinarily be done without a general assessment to be made in that behalf; I have ordered that there shall a feasmnt speedily be made for the premises; and that to that purpose, upon the next Sunday at service time, publique notice and warning given in the saide church of Lambeth, the parishioners and others the land-holders, within the said parish, are to meet in the said church the next Sunday after, to consult and agree upon, and also to make and set downe, the aforesaid aseasment, signifying further, that if they will not appeare at the time aforesaid, that it will be proceded to the making of the said a feasmnt in their absence, notwithstanding.

THO. RIDLEY."

The account of Mr. Anthony Gibson, of moneys received by landscott, and voluntarie contributions for the building of the church-yard wall, and other repairs of the church, with disbursements.

Sum total received,	-	-	-	-	-	68	4	0
Sum total of disbursements,	-	-	-	-	-	68	4	6
Rests due to Mr. Gibson,	-	-	-	-	-	0	0	6

Among the receipts are these items:

	l.	s.	d.		l.	s.	d.
From his grace the lord arch-				Mr. Suthes,	-	-	0 10 0
bishop of Canterbury,	20	0	0	Mr. John Scaldwell, Lam-			
Dr. Featly, rector,	-	0	10	beth Deane,	-	-	0 10 0
Lord Caron, South Lambeth,	2	0	0	Sir Edmund Bowyer, Lam-			
Sir George Paule,	-	1	12	beth Deane,	-	-	0 7 6
							Sir

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Sir Francis Goston, Stock-				For the trees that were in			
well,	-	-	1 0 0	the church-yard,	-	2 10 0	
Mr. Christopher Woodward,	1	0	0	Of the Ladie Hunt, Lambeth			
Mr. William Beeston,	-	0	10 0	Deane,	-	0 12 0	

Lambeth in com. Surr. 1623.

Mem. That this landscott was granted unto the parishioners of Lambeth, by Sir Thomas Ridley, knt. ordinary for Surry, for the enlarging the church-yard, and other reparations to be done about the churche, whereupon the churchwardens now beinge, as well with the moneys collected by the same landscott, as also appeared by their account, as also with a gratuity of 20l. given by the lord archbishop of Canterbury for that purpose, did take downe the old walle on the south side of the church-yard, and builded a new wall of brick close adjoining to the common sewer or ditch there, so as the elme trees standing upon the ground, without the old wall, were digged down and sold by the churchwardens, which said ground so taken in to be added unto the church-yard conteyneth in length from east to west 127 foote and a half of assize, little more or lesse; in breadth at the west head thereof, from the newe walle to a mark or stake set by the church-yard side, 21 foote of assize, little more or lesse; and in breadth at the east head thereof, 12 foote of assize, little more or lesse.

How soon this ground was consecrated is not certain; the fees paid to the bishop's officers are entered among the disbursements of 1627*. Dr. Featley preached upon the occasion; and it appears by the first paragraph of his sermon, that the number of inhabitants who had died of the plague, had rendered this new inclosure necessary. The text was Acts vii. 16; the subject Abraham his purchase, and this the introductory passage†.

“ Upon the hearing of my text read, I suppose many look for a funerall sermon, and have already so christened my future discourse in their preconceits. For here is the carrying of the dead, and the interring, together with a place for buriall, purchased by Abraham for him and his heirs for ever. But as Isaac said to his father Abraham, behold the fire and the wood, but where is the lambe for a burnt offering? so they may reason with themselves, behold the bearers, and a sepulchre, and the ground, but where is the corpse to be laid in it? My answer hereunto must be, a thanksgiving to God, whose mercy hath altered the case with us, because his compassions fail not. It stood lately with us, when the waies of Sion mourned, because none walked in them; and the gates of the sanctuary lamented, because almost none, specially of the better ranke, who left us desolate, entred at them. Wee saw, with weeping eyes and bleeding hearts, a presse as it were of dead corpses; and many suing for a reversion of a void roome in our

* Paid for consecrating the church-yard, and for fees and other duties, 2l. 13s. 9d. A. 1626. Received of Sir George Paule, for stones left at the building the church-yard wall, 6s.

† Clavis Mystica, p. 825.

"dormitory; but now (God be blessed) we have a place given for buriall, and
 "no corpses at this present to *take reall and corporall possession thereof*. How be
 "it, because what hath befallen us heretofore, may also hereafter, and if death
 "should strike any at this present *without a writ of removall*, which cannot bee *sued*
 "out of any court, for ought I know, *against the dead*, wee know not where to
 "bestow them: wee could doe noe lesse in Christian charity and providence, than
 "procure the bounds of our Golgotha to be enlarged. For, though other houses
 "and tenements *stand void with us*, the grave shall never *want guests*, nor the
 "church-yard and vaults under ground *tenants against their will*. All men and
 "women are flowers, and all flowers will fall, and when they are ready to fall,
 "we shall have *slips* (I feare), but too many to *plant* this parcell of ground, which
 "we have gained in by the gift of the father of this sicheim."

The Doctor concludes in the like fanciful style:

"All church-yards by the ancients are termed KOIMHTHPIA, *dormitories* or
 "*dortories*, wherein they lie, that *sleep in Jesus*. Now it is most uncivill to presse
 "into, or any way abuse the bed-chamber of the living, and much more of the
 "dead. What are graves in this dormitory but sacred *vestries*, wherein we lay up
 "our *old garments* for a time, and after take them out, and resume them *new dressed*
 "and *trimmed*, and *gloriously adorned*, and made *shining* and *exceeding white as snow*,
 "(so as no fuller on earth can white them). These shining raiments God bestow
 "upon us all at the last, for the merits of the death and buriall of our Lord and
 "Saviour, &c."

Concerning an intended acquisition of another piece of burial ground, and from
 the same cause, there is an order in the vestry minutes, 1665, August 29, "for
 "purchasing a lease of certain tenements, and piece of ground, brickwalled
 "round, lying in or near Lambeth field, the ground to be forthwith used for a
 "burying place in respect of the great necessities thereof in this time of visita-
 "tion of the plague*, and to be hereafter consecrated, or so much thereof as
 "shall

* In the Churchwardens' Accounts are these memoranda relative to the plague at different years.

1568.	Received of my lord's grace of Canterbury at sondrie times, when the town was infested with the plague,	l.	s.	d.
		0	10	0
A. 1578 and 9.	Payd for two books of the order set forth by the quene for the plague,	0	0	6
A. 1579.	Payd to the viewers of the deade,	0	3	8
A. 1593.	Payd for wrightinge a booke of them that were visited with the plague,	0	0	6
A. 1624.	Payd for a book of orders for the sicknesse,	0	0	6
A. 1625.	Payd for two bookes for the fast,	0	1	6
A. 1640.	Payd to Mr. Smith for bords for the pest house, and other timber,	3	0	0
A. 1641 and 2.	June 5, to May. Mr. Hinde, the senior churchwarden, died of the plague this year, and his accounts as churchwarden could not be found.			
	Received by half a years' assessment allowed towards the visited houses,	19	19	10½
A. 1645.	Payd to the bearers for carrying Edward Burleigh to be buried, who died of the plague,	0	8	9
				Parish

"shall be hereafter agreed upon." If the lease was purchased, there was no such appropriation of the premises. But some years after archbishop Tenison granted to the parish a piece of ground, which is now used for a place of burial*.

In several pages of the Old Churchwardens' Book, there are items of rent received for two houses in the church-yard, the donor of which is not known. They were inhabited by the priests, who officiated at the church, one of whom paid ten shillings a year for his house, and the other five shilling a year for his chamber; and another entry notices two pence paid by a woman for two days hire of a room†. From 1586 to 1604, the curate resided in one of these houses, which from that circumstance was called the curate's or minister's house. In 1586, it was agreed in vestry, that Mr. Hammond the curate, should pay xxxvis. and viiid. a year for his house, during the time he should continue curate; but, June 22, 1592, the vestry raised the rent to xls. to his successor Sir Hargrove, who was also to mayntayne the reparations of the house. This house was afterwards occupied by Henry Gardener for several years, and when he died, by his widow, till 1623. The clerk or sexton lived in the other house, and twenty shillings was the annual rent of it.

These tenements being, in 1623, in manifest decaye and dilapidated, and there being no church stock, nor meanes whereby the churchwardens might repayer or re-edifie them, the parishioners of vestry made a grant of them to John Baylie of Lambeth, starchmaker. They are described as standing between the common

Parish Register.

A. D. 1602. In the months of August, September, and October, persons buried,	29
A. D. 1603 (the year of the plague). In the same months, - - -	441
A. D. 1624. In July, August, September, and October, - - -	93
A. D. 1625 (year of the plague). In the same months, - - -	485
A. D. 1665 (year of the plague). In August, September, October, November,	531

	l.	s.	d.
A. D. 1642. Payd for visited houses, - - -	42	2	6
A. D. 1643. Payd to the visited houses, - - -	39	9	4
A. D. 1579. Payd to the viewers of the dead, - - -	0	3	8
A. D. 1640. Payd to wid wells shut up for fear of the plague, - - -	0	8	6

* History of Parish, p. 40.

† A. 1515. Received of Sir William Argall for a yer's rent due at Michaelmas, xs. A. 1519. Of Sir Alexander Preeft for ii. yers rent of his chamber in the churche-yerde, xs. A. 1520. Of Sir Robert Collett for a quarters rent of on of the howstys in the churche yarde at Midsummer, xvd. A. 1520. Of a woman for on of the howstys in the churche yerde for ii days hyer, iid.

fewer

sewer * and the church-yard, with a garden plott, and a backside or yard, and the premises to conteyne in length from east to west fiftie foote of assize, little more or lesse, and from north to south twenty-one foot of assize, little more or lesse. They were demised upon these conditions, that when rebuilt by Bailie he should hold them for thirty one years from Lady-day 1624, at the rate of a pepper corn for the first two yeares, and of three pounds a yeare for the remainder of the term. He built four tenements; and by a new agreement in 1629 he relinquished the original grant, accepting in lieu of it only the house next the water-side, for the term of twenty-five years, upon paying yearly a pepper corn rent. But in consideration of the resignation, as also for the payment of ten shillings yearly (after twenty-five years were expired) for ever, it was further stipulated, that the parishioners should keep in good and sufficient repair the tomb-stone and monument lately erected by John Baylie, in memory of Elizabeth his late wife, and her posterity, and that the ground under the tomb-stone should not be otherwise used, but solie remaine the sepulture for him and his successors. The monument is fixed, within the church, to the south wall of the south aile, near Leigh's chapel, and the inscription printed in the History of the Parish †. According to the table of benefactions, Baylie expended 45l. in rebuilding these houses ‡; and in the Churchwardens' Accounts are the following items relative to them.

A. 1624. Paid to Mr. Adie for his counsell touching the church- l. s. d.
yardie and building there, - - - - - 0 10 •

A. 1636. Paid for writing a certificate to my lord of Canterbury
concerning Mr. Baylie's houses, - - - - - 0 3 9
which was most probably the attestation in archbishop Laud's register noticed by Dr. Ducarel §.

Mem. That I have allotted a little part of the church-yard for George Denham, to inclose for passage from his house, paying therefore 1d. a yere; and this to endure during the pleasure of me and my successors. Thomas Blague.

Written Junii 22, 1592. (Churchwardens' Account Book.)

A. 1670, November 10. Ordered that a brick wall of seven feet high be erected from the north-east corner of the chancel to my lord archbishop's wall, to prevent all nuisances. Vestry Book.

* A. 1570. Payd for vi pieces of tymber for a newe bridge over the dytche on the south side the churche-yard, vi s. viii. Churchwardens' Accounts.

† Append. p. 35.

‡ Hist. of Par. p. 37. The present rent of these houses is 23l.

§ Ibid. App. p. 120.

MONUMENTAL INSCRIPTIONS IN STEELE'S PAPERS WHICH ARE NOT NOTICED IN THE APPENDIX TO THE HISTORY OF THE PARISH.

THE CHANCEL.

Against the east end of the south wall is a small but beautiful monument, of various coloured Italian marble, being a tablet between two cantelievers, which supports a picht pediment, on whose top stands a globe or ball, behind which is raised a pyramid. The inscription saith,

"Near this place lye buried two sons and two daughters of the right reverend GEORGE HOOPER, late lord bishop of Bath and Wells, and ABIGAIL his wife, daughter of RICHARD GUILFORD, of this place, gent. who all died in their infancy. The last in the year 1694.

This monument was erected to their memory by ABIGAIL PROWSE, the only surviving child, widow of JOHN PROWSE, of Axbridge, in the county of Somerset, esq."

In the base of the monument is a shield bearing gyronney of eight, OR and ER-MINE, a castle triple towered SABLE. Impaled with OR, a saltire between four martlets SABLE *.

THE MIDDLE ISLE.

On the floor lies a grey stone inscribed :

In memory of John Clayton, gentleman, of this parish, who departed this life the 27th of August, 1723, in the 35th year of his age.

At the head of the last, lies also a large stone, and thereon the following inscription :

Here lyeth the body of Ewin Richins, who departed this life the 13th of November, Anno Dom. 1715. Aged 40 years.

At the west end of the middle isle, adjoining to the cupboard for the bread given by Mrs. Margaret Oakley †, on the east side, is a white marble table, with a compass cornice adorned with three flaming lamps, and hath the following inscription :

* As in the History of Lambeth Parish Dr. Ducarel has omitted this memorial of bishop Hooper's family, an enquiry was made whether there was any such monument remaining. And the answer given was in the negative. But, on being noticed by Mr. Lysons in the Environs of London, it was examined, and the description and inscription in Steele's papers found to be correct. It is however, placed so high, that from the floor all the letters are not discernible.

† Hist. of Par. p. 38.

- " Memoriae et virtutibus sacrum
 " Nicholai Hookes Armigeri
 " Condit in illo quem prope extruxit tumulo.
 " En hospes moriture virum
 " Qui
 " Summam dubiis rebus probitatem,
 " Sincerâ in Deum pietate,
 " Spectatâ in utrumque Carolum fide
 " Eximiâ in omnes charitate,
 " Moribus suavissimis,
 " Et limatissimo ingenio
 " Omnibus elegantioris literaturæ ornamentis exculto
 " Mire adornavit.
 " Hoc
 " Pignus pietatis monumentum posuit
 " Johannes Hookes superstes
 " Nepos si quis alius mœstissimus
 " In lachrymarum consortio.
 " Obiit 7 Nov. 1712. Æt. 84.
 " Elizabetha conjux charissima obiit 29 Nov. 1691.
 " Quæ (cum fratre, sorore et multiplici prole)
 " In eodem quiescit tumulo."

Beneath is a shield bearing Argent, a chevron between three owls, Azure. On a scutcheon of pretence of the last, a chevron inter three pheons, Or, within a border Ermine.

On the floor before this monument, at the foot of the gallery stairs, lies a stone, whereon is carved a flower de luce within a ducal coronet on a torse, between *N.* and *H.*

HOWARD'S CHAPEL.

Under the gallery stairs is a white marble, inscribed :

Here lyeth Joanna Maria Wayman, daughter of Mr. John Wayman, by Eve his wife; borne the 12th of January, 1618-19; died the 28th of April, 1679.

Near the last, on a large grey stone, is written;

Here lyeth the body of Mr. Peter Schrieber, who departed this life the 26th of September, 1715, aged 57 years.

CHURCH-YARD.

At the fouth side of the east end of the church-yard is an altar tomb of stone, yet raised but a small height from the ground, and thus inscribed :

" Here

" Here lyes what remains of
Mrs. Ann Jefferies.
Whose maiden name was Heath.
Ob. May 1735.

Once
Neat and yet genteel, handsome and agreeable,
Sweet in her manners, innocent in her life,
Generous and obliging, sensible and discreet.

Now
Food for worms, and cloathed
With the deformity of the grave.
But, reader, don't think
Such worth shall lye buried in oblivion.
No—be assured she shall find
What she ardently wish'd for,
A happy immortality.
What though no costly urn preserves her dust,
Nor hallowed walls support her marble bust,
There is—from whom her form shall never part
Till the last pang shall tear it from his heart."

I must not omit (concludes Steel) that the learned Mr. Ashmole saith his worthy friend, Thomas Sanderfin, Esq. died near Epsom, May 19, and was buried in this church May the 24th, 1681. Ashmole's Diary, p. 64, and Par. Reg.

Descriptions of Monuments and Arms, from Steele's Papers.

MIDDLE AILE.

Against the north wall, opposite to the pulpit, is a curious monument of white Italian marble, with an inscription * on a table between two pilasters that support a compass pediment thereon, in the middle of an urn, from which proceed festoons of flowers extending towards a couple of camps. The base terminates on a cherub's head, above which is a shield bearing Gules, six cross crosslets fitchée, three, two, and one, Or, impaling Ermines, on a cross quarter pierced Argent, four ferdemoulins Sable. The crest, on a torse, a phenix Azure, beaked Or, sacrificing itself, proper.

On the same wall, betwixt two of the arches, is a hatchment, bearing Sable, three covered cups, Argent, on a scutcheon of pretence party per Pale Azure and Vert, a chevron between three hinds trippant Or.

* See Hist. of Parish, Appen. p. 34. T. Theobald.

Also near the organ-loft hangs a hatchment that bears, Ermin, a bend Verre, cottized Sable *, impaled with Azure, a star of sixteen points, Or. The crest, on a wreath a mount Vert, thereon a hound sejant, Or, collared Gules.

SOUTH AILE.

Against the south wall. Monument of Martha Eldridge †. On the cornish is a small urn; and beneath, on the base, are the arms on a lozenge, Azure, a cross formy fitched, Or; on a chief of the last, three covered cups of the first. Impaled with Argent, a cross crosslet fitchée Gules, between three martlets Sable.

LEIGH'S CHAPEL.

Over the stair-case of the gallery—monument of Hammond ‡. It is a neat monument of white Italian marble; on the top is a large urn, from which proceeds festoons of fruit and flowers. In the base is a shield, bearing, Party per pale, Gules and Azure. And Dr. Thompson is noticed by Wood, A. O. vol. II. Fasti, p. 192. Gules and Azure, three demi-lions passant guardant, Or; impaling, Party per pale indented, Argent and Azure. The crest is, on a torse, a wolf's head erased, per fess indented Or and Azure. On each side the arms is a small shield; the first bears Hammond, as before, impaled with, Gules, a chevron between three owles, Or. The other is Hammond, impaling Party per pale, Azure and Gules, a chevron countercharged, inter three eagles displayed Argent.

Against the East end of the North wall—monument of Reynolds §. On an open compass pediment is a shield bearing three coats pale-ways. First, Argent, a chevron cheque, Gules and Azure, between three cross-crosslets fitched of the last. The second, Argent a cross moline, Gules, in the first quarter a torteaux. The third is, Argent, a fess, dancette between three roses Gules. The crest is, out of a crown mural, Or, a demy-hound, saliant, Argent, eared and collared gold, whereunto is affixed a chain of the last; under the inscription in the base of the monument is a beautiful groupe of three cherubins heads.

Grave-stone of Broughton ||.—Over the inscription is a carved shield, bearing thereon a chevron between three bears passant, within a border. The crest, on a wreath, a wolf passant, different from that on the hatchment, which is a bear.

At the foot of Sir John Leigh's tomb lies a fragment of black marble, on which is a shield, bearing two bars and a canton, with mantling and crest, on a torse a bird perching on the stock of a tree, fess-ways—imagined by Steele to have been the arms and crest of Woodward **.

* Qu. the arms of James Plume, Esq, of Vaux Hall, who, in 1715, served the office of high sheriff of Surrey.

† Hist. of Par. App. p. 36.

‡ Ibid. p. 61.

§ Ibid. p. 58.

|| Ibid. p. 57.

** Ibid. p. 56.

Grave-stone of Ashmole*.—The crest, on a mount Verdant, Mercury preparing to fly: between two naked boys (the Celestial Sign Gemini) sitting at his feet proper.

THE CHANCEL.

Grave-stone of Thompson†.—On a shield over the inscription is his arms, being a fess embattled between three falcons close:—Steele supposed these arms should be, party per fess, counterchanged.

Tomb-stone of Thomas Clere‡.—On the North side of the chancel lies an ancient grey stone inlaid with brass; thereon is engraved the portrait of a gentleman completely armed, as also a shield, bearing on a fess three eaglets displayed, quartered with a cross moline, and a crescent for difference. By which arms, says Steele, we are assured that this was the tomb-stone of Thomas Clere Esq. mentioned in Stow's Survey, p. 790.

To the epitaph on Thomas Clere, by the earl of Surrey, Steele subjoins this note: "This epitaph, though differing in some words, is seen in Camden's Remains; but the most considerable disagreement is in the account given of his age; here we find him not twenty-eight years old, whilst that in Camden makes him older by above twenty years."

More East, lies an ancient inlaid stone, on which is seen the engraven effigies of a lady in her mantle of estate, whereon are the arms and quarterings of Howard, viz. 1st, on a bend, between six crosslets fitchée, an escutcheon, thereon a demy-lion pierced through the mouth with an arrow, within a double tressure counter-flowered. 2dly, three lions passant guardant, in chief a file of three points. 3dly, a lion rampant. 4thly, Chekey; impaling, 1. a chevron between three mullets. 2. on a chevron three flower-de-luces. 3. on a cross, five escallops. Lastly, two lions passant guardant. Grave-stone of lady Katharine Howard§.

In the History of the Parish, Append. p. 44. it is mentioned that of the eight distinct coats of arms placed over the tomb of Dr. Mompeffon, the arms of Sir Noel Caron were, *Sable*, a bend *Azure*, Semi of fleurs de lis *Or*. These coats are thus emblazoned by Steele. "Those on the dexter side are, 1st, *Argent*, on a bend *Azure*, Semy of flower de luces, *Or*; 2d, *Argent*, a chevron *Sable*; 3d, *Argent*, a chevron *Gules*, between three trefoiles slipped, *Vert*; 4th, *Or*, a saltire *Sable*. On the sinister side, *Argent*, a chevron *Gules*, between three torteauxes; 2. *Or*, a fess embattled *Sable*; 3. *Cheque*, *Argent* and *Gules*, a chief *Sable*. The last is *Vert*, but the charge so very obscure I cannot discern what it should be.

On the west of Sir Noel Caron's trophies is a small black marble table, between two pilasters of alabaster; over them is an open pitched pediment, and on the base is a scull crowned with laurel. The arms on the shield are, *Sable*, a bend between six bees volant en arreau *Argent*, with a crescent for difference, impaling a fess between three boars heads coupé. The crest on a torse is a castle triple-towered, thereon

* Hist. of Par. App. p. 59.

† Ibid. p. 38, 43.

‡ Ibid. p. 42, 43.

§ Ibid. p. 40.

an armed arm, the hand holding a sword. The inscription writ with gold, &c. Monument of Beeston*.

The coats of arms on the Skipwith atchievement, as emblazoned in the History of the Parish, Ap. p. 47, 48, do not all correspond with those in Steele's papers, who thus describes them. First, Barry of ten, Argent and Gules, in chief a greyhound currant Sable; secondly, quarterly Sable and Or, a bend Argent; thirdly, Argent, three bars Gules, each charged with five flower de luces Or; fourthly, Argent, two bars Gules within a border Sable; fifthly, Gules, two single arches in chief, and a double one in base, Argent, supported by as many piers, with bases and capitals Or; sixthly, Argent, a cross ingrailed Gules; seventhly, Azure a lion rampant Ermine; eighthly, Sable, three chess-rooks, Argents; ninthly, Or, a chevron Gules, between three flower de luces Azure; tenthly, Or, fretty of ten pieces, Azure, on a canton Gules, a cross moline Argent; eleventhly, Argent, a falcon proper, armed, jessed and belled Or, perching on the stock of a tree Vert; the twelfth is Sable, a fess between three doves Argent, beaked and membered Gules. The crest is, on a wreath, portcullis Gules, handled, nailed and armed Or. On each side of this shield there are two small escutcheons, the first bearing Skipwith; the other with the same impaled with Argent, three bars and a canton Gules.

Atchievement of Edith Doddington†.

Whereon, writes Steele, is a lozenge bearing, Sable three bugle horns, Argent, fringed Gules, impaling Argent, a fess florey, counter florey Gules, between three ravens proper.

HOWARD'S CHAPEL.

Against the wall on the East side of the arch near the chancel hangs a small table, having on a lorange, Azure, a chevron between three crozlets, Or, on a chief Gules, a lion passant of the second. Beneath are the letters M. M.

Above this is the hatchment of John Robtson Esq; the arms, Argent, a cinquefoil Azure, on a chief Gules, a lion of England, quartering, Or, a chevron Gules, and canton Ermine.

The crest is a falcon's head crest proper, beaked Or.

Monument of Richard Marsh.‡ —A shield, bearing on a bend, three leopards heads.

CHURCH-YARD.

Tomb of the family of Richards.§ —Above the inscription is a carved shield bearing a chevron between three dolphins naiant. Impaling, a bull passant inter three fishes hauriant. The crest is on a torce, a leopard's head jessant a flower deluce.

Thus described by Steele: a handsome altar tomb of Portland stone, with a black marble ledger.

* Hist. of Par. App. p. 45.

† Ibid. p. 33.

‡ Ibid. p. 34.

§ Ibid. p. 74.

CHURCHWARDENS' ACCOUNTS OF LAMBETH.
TOTAL YEARLY RECEIPTS, PAYMENTS, AND BALANCES.

Receipts. l. s. d.	Payments. l. s. d.		Balances. l. s. d.
1515.— — — —	— — —	In primis receyved in the box, - - -	2 11 8
1516.— — — —	— — —	In primis in the box, -	4 19 0
1517.— — — —	— — —	—The fame, - - -	12 15 4 ob.
1518.— — — —	— — —	—Receyved of redy money in the box, - - -	16 14 6
1519.— — — —	— — —	— — — in the box of rede money, -	16 15 0
1520.— — — —	— — —	— — —	15 19 0
1521.— — — —	— — —	Within the box of redy money, with a broken grote, -	16 12 6 ob.
		The greatest charge for repays of any in the book, amounting to 26l. 12s. 3d.	
1522.— — — —	— — —	In galyhalpenys in the box with a broken grote, -	0 2 0
— 95 14 0 ob.	101 14 4 ob.	So ye payments is more than the receyts by -	5 19 10
1523.— 12 18 1 ob.	12 3 0 ob.	So there remayneth in the box, - - -	0 15 1 ob.
		Detts awyng to the churche of the present accompts. Imprimis of mayster parson, vii. vii. ob.	
1524.— 9 4 9	8 14 11	remaynes in the churche boxe, - - -	0 9 10
		Item the churchwardens ow to the sexten a quarter wages due at Mydsomer last past iiis. iiid. Item for hole yeare washyng iiis. Item, to the parishe clarke	

for

Receipts.	Payments.	Balances.
l. s. d.	l. s. d.	l. s. d.
	for a quarter wages dew at Mydsomer, xvi s. viii d.	
1525.— 20 3 2	14 6 10 ob.	5 6 3 ob.
1526.— 20 16 5	18 17 7 ob.	1 18 9 ob.
	And foremaynes in the churche boxe, - - -	
	Detts belonging to the churche of Lambythe: Master Par- son owyth for payng of his chauncell, vii s. viii d.* Item, master docter Pertte owythe xi s. Item, the wyffe of John Stanton owyth a challes (the bequest of her houfband) price liii s. iii d.	
1527.— 24 14 7 ob.	18 7 2	6 7 1 ob.
	And foremayneth in the churche boxe delyvered to the church- wardence newly chofen,	
1528.— 14 0 11 ob.	11 13 10	1 7 1
1529.— 18 16 11 ob.	18 13 9 ob.	0 3 2
	And fo remayneth in the churche box, - - -	
1530.— 9 2 11	8 17 5	0 5 6
	And foremaynys in the churche box, - - -	
1531.— — — —	— — —	2 11 5
	Lefte in the cherche box all thyngs dyscharygtt, - - -	
1532.— — — —	— — —	3 0 1 ob.
1533.— — — —	— — —	
	There remayneth in the box, There remayned in the cherche box (with a gylte ob.)	
1534.— — — —	— — —	3 1 3
	All there accounts made and detts remayneth in the cherche boxe no more, but detts to receyve of the executores of Peter Daw- fon, xxxvs. vii d. and of Blaketts wyfe, 5 s.	
1535.— — — —	— — —	
	All thyngs clere discharged and accounted dew to the	

* From this sum being mentioned as a debt from the parson in the accounts of three years, it should seem that master Ambrose Payne might have his doubts whether he were subject to the charge of paving the chancel.

churche,

LAMBETH PALACE AND LAMBETH PARISH. 291

Receipts. l. s. d.	Payments. l. s. d.	church, and the fayde pa- ryshioners to the church- wardens, xxv s.	Balances. l. s. d.
1536.— — — —	— — — —	All thynge rekenyd and acoun- tyd, there remayneth in the church box, —	0 6 0
1537.— — — —	— — — —	The cherche howythe the chandelar for ii torchis and xxiii to the fayde wardene.	
1538.— — — —	— — — —	There remayneth in the boxe, with a gylte ob. —	0 3 0
1539.— — — —	— — — —	There remayneth in the boxe,	5 3 2 ob.
1540.— — — —	— — — —	There remayneth in the boxe,	6 14 7 ob.
1543.— — — —	— — — —	Soe alle countes accounted, all allowance allowed ther re- mayneth in the church box,	3 7 10
1544.— — — —	— — — —	All things detcharged well and trewly, we have leste in the cherche box, —	7 5 0
1545.— — — —	— — — —	Leste in the cherche box,	5 17 6 ob.
1546.— — — —	— — — —	Leste in the cherche box, —	6 0 0
1547.— — — —	— — — —	All thynge recknyd, accounted, and payd, there remayneth in the church box, —	3 3 11
1548.— — — —	— — — —	All things truly reconed, counted, and payde, re- mayneth in the church box in corrant mony, as	
1551 to	— — — —	mony gothe now at this daye,	12 5 2
1554.— — — —	— — — —	Oct. viii. all thynge accompt- ed and discharged, they leave in the church box, —	21 6 4
1555. } for 3 years. 1556. }	— — — —		
1557.— 66 4 3	56 14 9 ob.	So remayneth in the church box of corante mone,	9 9 5 ob.
1 Eliz. Oct. 1.			
3 Eliz. Oct. 1.	Account for 2 years.	Delyverd. in the church box of corante and lawful mones,	8 15 0
3, 4 Eliz. Oct. 1.	Account for 1 year *.	Delyvered in the box, —	9 8 5

* Mem. Payd for clenfying and schoring the dyche agens the church-yard, from the lytill
brige goyng into the church-yard to the end of the house where the sexten dwelleth, containing
by estimation xii rods, at xii the rod.

4, 5 Eliz. Oct. 1. Account for 1 year.			Remeyneth in the churche			l.	s.	d.
			box in money,			-	7	0 0
5, 6 Eliz. Michf. Account for 1 year.			Remayned in money in the					
			church boxe, with a gage					
			of vs.			-	8	3 6
Receipts.								
	l.	s.	d.		l.	s.	d.	
1565.—	16	1	0	7	19	10		Delivered to the newe church-
								wardens, and a gage of 5s.
1566.—	16	11	8*	8	15	4		Remayned in the churche boxe
								in redy money with ye gage,
1567.—	17	4	1	7	19	0		Remayneth in the churche
								boxe, and the said gage,
1568.—	23	7	11	18	7	9		Remayneth, &c. and the said
								gage,
1569.—	16	9	6	10	2	9		Remayneth due to the churche
								boxe. In rede mony. And
								vs. was lent, by Francis Wil-
								mot and John Bagshaw, to
								Richard Tompson, mole
								taker, deceased,
1570.—	24	15	3	18	4	9		Remayneth dewe to the churche
Including for the								boxe,
sale of vestments,								
7l. 9s. 10d.								
								That is to saie,
								In redie mony,
								In Mr. Ol. St. John's
								hands,
								In Button's hands
								for rent,
								Remaine in dett in Mr. Wil-
								mot's and Bagshaw's hands,
								being churchwardens be-
								fore,
								Received for a stone of chryf-
								tall solde by consent of the
								parish,
								And so in all,
1571.—	16	15	11	8	7	5		
1572.—	18	13	7	6	6	1		Rests owing 1l. 3s. 4d. in redie
								money,

* The receipts are afterwards stated at only 15l. 15s. 8d.

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Receipts.			Payments.			Balances.					
l.	s.	d.	l.	s.	d.	l.	s.	d.			
1573.—	20	19	5	9	12	5	Dew to the church boxe,	11	7	0	
1574.—	22	11	6	9	18	3	Remayneth to the church box in redye money,	12	13	3	
1575.—	28	1	6	11	0	1	Resteth in detts xxs. in redye money in church box,	17	1	5	
1576.—	28	1	6	8	18	1	Resteth in the church boxe in redye mony, - - -	19	3	5	
1577.—	30	8	11	8	18	9	Remayneth in the church boxe in redye money, -	21	10	2	
1577 to March 1, yere and quarter. }						For precious stones, iiid.					
1579.—	33	16	0	11	12	9	Resteth in the church boxe in readie money, -	22	3	3	
1579.—	34	10	2	18	14	6ob.	Resteth in redye mony and delivered to newe church- wardens, - - -	15	15	7ob.	

This year's account begins thus: Firſte, the ſayde accomptans doe charge themſelves to have received of Dr. Aubreye and of Dr. Clarke, out of Wheler's office, to the uſe of the church of Lambhithe, xxl lb. xiii. vii. and one peny in a cloute.

1580.—	23	19	11	8	3	10	So resteth in redye money, and delivered over,	-	15	16	1
							Richard Maſon and Mericke Sondaye ſureties for Francis Wilmot to anſwer the church ſtocke.				
1581.—	38	18	2	9	18	8	So remains in the church box,	- - -	18	19	6
							Stocke delivered to Francys Wilmot. Anthony Vaufe and Merick Sondey, ſureties.				
1582.—	33	4	2	15	10	0 ob.	So remayneth,	- - -	17	14	1 ob.
1583.—	32	17	2 ob.	12	17	5 ob.	So remayneth,	- - -	19	19	9
1584.*—	47	11	9	30	15	9	So resteth in money,	-	16	16	0
1585.—	32	11	1 ob.	10	17	8	So resteth,	- - -	21	13	11 ob.
1586.—	41	17	5	42	11	0	So resteth due to theſe ac- countants, iiis. 6d. ob.				

* Of the receipts in 1584, 9l. 3s. 0d. was by collection towards new-caſting the bells.

P p

Re-

Receipts.				Payments.			Mem. Sum total of charges for building—xxix lb. xii s.	Balance.		
Sum. omnis.	l.	s.	d.	l.	s.	d.		l.	s.	d.
1587.—	18	16	8	16	1	1	So resteth due, - -	2	15	7
1588.—	19	11	0	19	4	3	So resteth, - -	0	6	9
1589.—	17	5	11	15	8	4	So resteth due, - -	1	17	7
1590.—	18	6	0	16	4	0	So resteth due, stock delivered to Rd. Dye, - -	2	2	0
1591.—	17	11	11	13	5	10	So resteth due, - -	4	6	1
1592.—	21	13	9	15	18	9	Remaining in the church box,	5	15	0
1593.—	23	3	10	22	12	5	Remaineth in the church box, - -	0	11	5
1594.—	15	4	6	15	1	11	So remaineth, (which was paid and so even), -	0	2	7
1595.—	20	12	9	20	1	0	So remaineth xi. ix. Mem. to be allowed for twice ringing as her Majesty past by, 3s. 4d. So remaineth,	0	8	5
1596.—	14	9	2	16	12	0	So remains due to these accomptants,	2	2	10
1597.—	21	2	6	16	3	3	So is due by these accompts,	4	19	3
1598.—	22	2	9	18	15	1	So remayneth, - -	3	7	8
1599.—	40	16	7	36	6	1	So remain, - -	4	10	6
							Of the receipts, . 8l. 2s. 1d. were of the parish towards the charge of the great bell, and 5l. 6s. 8d. iiij years rent before hand of church hopes (or Pedlars Acre) towards the same.			
1600.—	21	1	0	21	0	7	So remains, - -	0	0	5
1601.—	15	2	4	17	4	1	So remaineth due to the church-wardens, 41s. 9d.			
1602.—	15	8	10	17	14	9	So remaineth due to the churchwardens, xlv s. 11d.			
1604.—	30	18	3	34	17	0	So is due to the church-wardens, 3l. 18s. 9d.			
				22	8	4	A review of Skidmore's since Sept. 2, l. s. d.			
							Receipts, - 24 7 10			
							He chargeth himself with paying, - 16 3 8			

Re-

LAMBETH PALACE AND LAMBETH PARISH. 295

Receipts.	Payments.	The church oweth l. s. d.	Balance.
		him for 1602, 2 5 11	
		1603, 3 18 9	
		22 8 4	
			l. s. d.
		So Skidmore oweth, - - -	1 19 6
1605.— 17 19 9	18 5 1		0 5 4
1606.— 26 5 0	19 13 4	So remain, - - -	6 11 8
1607.— 20 11 0	20 7 2	So remain with 10s. received at Pratt's yard, - - -	0 3 10
1608.— 18 4 6	13 12 9ob.	So remaineth stock delivered to Mr. Weston, - - -	4 11 8ob.
1609.— 41 2 4ob.	46 0 4	So due to the churchwardens, iiii l. xvii s. xi d. ob.	
		Among the receipts are of the lord archbishop, a voluntary gift, 5l. of Sir Thomas Parrie, voluntary, 13s. and collected by landscott.	
		In the archbishop's l. s. d.	
		liberty, - 3 10 8ob.	
		In the prince's, 5 12 3ob.	
		In the Lambeth Marsh, 2 10 11ob.	
		In Lambeth, 4 19 4	
1610.— 29 12 0	24 19 8	So remaineth due to the church, - - -	4 12 4
1611.— 24 3 6	22 3 4		2 0 2
1612.— 20 11 6			
Land scott, 29 1 1	48 17 2	So remain, - - -	4 16 7
Old lead, 4 1 2			
Sum omn. 53 13 9			
1613.— 28 9 9ob.	24 10 1ob.	So remain in the church stocke, - - -	3 19 8
1614.— 25 11 1	25 14 4	So the parish is indebted to churchwardens, 3s. 3d.	
1615.— 30 10 0ob.	31 19 8	So the parish is indebted to churchwardens, 1l. 9s. 7d. ob.	
		Received by voluntary contributions, as also of the holders, for repaying and beautifying the church, and new casting of 2 bells.	

LAMBETH PALACE AND LAMBETH PARISH. 297

Receipts.			Payments.			Balance.		
l.	s.	d.	l.	s.	d.	l.	s.	d.
1638.—	71	5 2	75	1 1	Refts due to Mr. Clay l. s. d. from the parish, 3 15 11 Whereof the said Mr. Clay hath remain- ing in his hands on account of the plate money, 2 18 0 So that there re- mains to Mr. Goat- ley, - - 0 4 11 Receipts were by an assessment, made to defray the charge of diverse inditements against the parish, about highways, as also for reparations about the church, and for mend- ing the clocks and bells, paid at the Crown Office for inditements, 7l. 13s. 6d. The account neither cast up nor signed. Mr. Richard Hinde, the church- warden, dyed of the plague, and his accounts could not be found. Due to the church. l. s. d. warden, - - 8 0 1½ Item in the receipts, ——— half a year's tax, 14 8 0 Communion and collections for the poor, - - 26 12 2½ Refts due to Mr. Henry White, 3 0 2 Due to Mr. Robert White, 0 4 10½ Refts due to the parish, - 0 1 4			
1639.—	60	0 1	59	15 2				
	29	5 2½	30	12 8				
1640.—	—	— —	—	— —				
1641.—	—	— —	—	— —				
1642.—	92	13 10½	100	14 0				
1643.—	65	16 9	68	16 12				
1644.—	68	0 8½	68	5 7				
1645.—	45	6 11½	45	5 7				

RE3

REMARKS.

That there is at present in this country, and from a want of liberality, a much greater inattention to sacred edifices than there was in former ages, is a notion very prevalent; but which, as I conceive, is too hastily admitted. With respect to parish-churches it was a subject of complaint centuries ago: for, among the charges alleged by Wicliffe against the mendicant friers, one was, that parish-churches fell to decay and ruin, in consequence of the people being seduced by their arts to contribute to the churches of the convents*, on a promise, that, by the intercession of St. Francis, his votaries would have the easier access to Heaven; and that their vanity should be gratified by their effigies, richly ornamented, being portrayed in a principal window.

For the favours conferred on posterity, those who have preceded us are entitled to grateful acknowledgments; though at the same time it will not, I trust, be thought invidious to truly appreciate the value of their gifts, and to weigh with candour the motives from which they originated.

Parish-churches, in general, are destitute of elegance in the style of architecture, which was a material saving in the expence of erecting them. The walls of them were, however, substantially constructed, and with a cement far superior to that used for many years past. In this instance they built for posterity, but, as has been truly observed, we cannot avoid having a great esteem for their œconomy, and must admire how speedily the loftiest edifices were raised. They had also an advantage, which is no longer enjoyed, of a profusion of timber in most parts of the kingdom. It was from this circumstance that the roofs were often shingled, and not tiled, though many were covered with only thatch: and within the churches there was a total want of cleanliness, and of attention to the convenience of the persons who frequented them. Most of the churches that were tiled were uncieled, and of course after every fall of snow were extremely wet and uncomfortable; and the paving of churches was comparatively of a late date, and instead of it, earthen floors were covered with straw, or reed, for persons to kneel on, there being before the Reformation hardly any pews, and not many movable seats. Whitewash was sparingly used, and what little painting there might be was upon the rood-loft, or within the chancel.

In all these articles there are manifest improvements, even in churches the most retired; and they occasion a constant expence to the parishioners far exceeding what their predecessors subjected themselves to after making due allowance for the

* Lewis's Life of Wicliffe, p. 22; and Coll. N^o 22.

difference in the value of money. The sums total of yearly receipts and disbursements, and the balances extracted from the Churchwardens' Accounts of Lambeth, though the series is imperfect, will warrant this conclusion with respect to that parish; nor do I see any grounds for a suspicion, that there was in that district more parsimony or remissness than in other parishes. On the contrary, I apprehend there may be room to infer, that the inhabitants and occupiers of lands in Lambeth have very often shewn a commendable spirit of improvement. And it is observable, that what they did was chiefly by free gifts, for, with only one exception, in the reign of Queen Mary, that has been noticed in a former page, there was not a recourse to a land-scott till the year 1609. Not but that an assessment is in a great degree considered as a voluntary contribution, because it is the act of the parish assembled in vestry, by which the persons present subject themselves equally with those who are absent, to the rate imposed; and this is almost always much higher than they could be compelled to levy by law for work that is only needful.

To ascertain how much has been laid out in Lambeth church of late years is not in my power; but as there have been unquestionably great repairs, and many judicious alterations, I am persuaded, that, could I have obtained the desired information, the communicating of it to the public would have done credit to the parishioners. For a part of the money they are however indebted to a benefactor whose name is unknown, and will not probably be ever discovered; the fines and advance of rent of the piece of ground called Pedlar's Acre, having been appropriated to this use, under an opinion, founded on tradition, that it was originally granted to the church.

Thou shouldest knely before Christ in compas of gold,
In the wyde window westward wel neigh in the mydel,
Pierce, the Ploughman's Creed.

was, as above remarked, the lure held out by the friers to draw in the contributors to the churches of their convent. This kind of compliment, probably, without any previous stipulation, has been paid to the donor of Pedlar's Acre, by exhibiting in painted glass a man bearing a pack, and a dog in attendance upon him. When it was first put up there is no minute, but such a portrait certainly subsisted in 1608, there being in the Churchwardens' Accounts, of that year, an entry of "of two shillings, paid to the glazier for a pannell of glass for the window where "the picture of the pedlar stands." In 1703, there is a charge of two pounds paid to Mr. Price for a new glass pedlar, of which see an engraving in the History of the Parish, p. 30. To the articles concerning the rents of this piece of land, as stated at p. 31, these particulars may be added from the Churchwardens' Accounts.

A. 1515. Detts owing to the church—My lord Edmond Haward
(Howard)

	l.	s.	d.
	0	4	0
	A. 1516.		

A. 1516.	Received of my lord Edmund Haward (Howard) for the Church Hooppys,	-	-	-	-	0	4	0
A. 1564-1578.	During these years the annual rent was,	-	-	-	-	0	13	4
A. 1620.	Received for a syne for a lease of Church Hopes for 21 years,	-	-	-	-	5	0	0
A. 1646,	December 16. Ordered by the vestry, that Mr. Edward Smith have a lease of a parcel of ground, called the Church Hopes, for 61 years, at the rent of,	-	-	-	-	4	0	0
A. 1699.	Received of Matthew Weymondfold, Esq. and justice Jackson, for Pedlar's Acre,	-	-	-	-	4	0	0
A. 1702.	Received of justice Isaacson,	-	-	-	-	4	0	0
A. 1581,	February 4. It was agreed by the consent of the parson and parishioners to defend Johnson their servant for the churchop he occupieth. At the charge of the church box against Mr. Easton, who challengeth a title to it.							
A. 1582.	Paid for a counsellor in law, and expences for 16 days space for the church hopes,	-	-	-	-	1	6	0
A. 1640.	Paid for quit rent and searching the rolls concerning the church hopes,	-	-	-	-	1	18	10

THE RECTORY.

When Goda gave the manor of St. Mary, Lambeth, to the priory of Rochester Cathedral, she reserved in her own disposal the patronage of the church; but, on the manor's being vested in the Crown, the advowson of the church was re-annexed to it, nor have they been since disunited. The change between archbishop Hubert and the priory was in one respect clearly advantageous to the incumbents of Lambeth; for, had the manor with the advowson remained in the priory, the monks would hardly have failed in securing an appropriation of the rectory, subject to an endowment for the support of a vicar. This was a favourite plan with them, and it is believed that they succeeded in it in every benefice that belonged to their house. But, in the act of alienation to the archbishop, the rector did not escape a burden very commonly imposed upon the parochial clergy; for, before Gilbert de Glanville would relinquish the interest the prelates of his see had in the manor, he obtained a yearly pension of five marks, payable out of the rectory to him and his successors.

Considering the extent of the manor, and that in Domesday Book it is recorded under the title of land of the church of Lambeth, it is somewhat strange that the quantity

quantity of land appertaining to the rectory should be but little more than two acres. That a large portion was originally allotted may be reasonably presumed, as also that it might be forcibly taken from the rectory; and who more likely to have been the spoiler than the rapacious Odo, bishop of Baieux! It is certain that he was seised of what is called in *Domesday* a culture of land in the church; and in the subsequent changes, the person who had the best right to it might be forgotten, or his pretensions disregarded. As the little plot of ground within which the parsonage barn is placed, is bounded on the east by the garden-wall of Carlisle House, which was the site of the college founded by Baldwin, it may be fairly inferred that this piece of glebe land was also a parcel of the twenty-four acres granted for the use of the prior and canons*; and, if so, it must have been settled on the rectors of Lambeth after the suppression of that collegiate body. A house opposite to the south wall of the church-yard, (of which a sketch is given in the *History of the Parish*, pl. IV.) was called the rectory house, a name it acquired by tradition, unsupported, as far as appears, by any other evidence; and, as I have understood, there is written evidence to countervail this notion, were it now of any moment to search for it. At the west end of that piece of glebe land which was near the manor pound there was a cottage, and in some of the entries of the court rolls; it is set forth that a quit-rent, herriot, and relief, were payable for the rectory-house, and for that and another parcel of land, as being copyhold of inheritance held of the manor of Lambeth. But what was called the parsonage-house is, in the preamble to the act of Parliament for building a rectory-house, admitted to have been freehold†. The probability, therefore, is that the old rectory-house was upon the site of the cottage, though there are no traces of its having been inhabited by the rectors, because before the Reformation they were generally, though I am inclined to believe not always, domestic chaplains to the archbishops; and, since that time, none of them thought it prudent, without the aid of an act of Parliament, to expend so large a sum of money as was necessary for the erecting of a suitable habitation.

In an old taxation book of ecclesiastical benefices, compiled 20 Edward I. (anno 1292), and usually styled Pope Nicholas's Valor, the rectory of Lambeth was rated at forty-five marks, besides, as printed in Aubrey (*Antiquities of Surrey*, vol. V. p. 324), a pension of ten marks. But it is imagined that this last item must be a mistake in the MS. or of the transcriber, there being no corroborative proof of the rector's being subject to any other pension than five marks to the bishop of Rochester.

By the return made in the reign of Henry VIII. the computed annual value of the rectory was then 36l. 14s. 0d.; and, deducting 3l. 18s. 9d½. for pension, quit-rent, synodals, and procurations, it is rated for first fruits at 32l. 15s. 2d½. This survey in general was taken with great strictness, and many preferments were charged above their real income. The entries in the books remaining in the office of the several benefices are not equally circumstantial. A copy of what relates to Lambeth rectory

* Addenda, p. 167.

† Hist. of Parish, p. 45.

shall be inserted, as well because it affords a specimen of the minuteness and precision with which the king's commissioners employed here pursued their enquiries, as that it shews in some degree the state of agriculture in this parish at that period.

An extract out of the records of first fruits and tenths, returned into the exchequer of the county of Surrey, upon a survey taken August 26, 1535, 27 Henry VIII. so far as it concerns the rectory of Lambeth, Rich. Martindale procurator, *ibid.*

	l.	s.	d.
Pro mansione rectoriæ cum unâ domo, gardino, et dimid. acræ terræ*,	i	vi	viii
In decimâ granorum, viz.	l.	s.	d.
12 quarter frumenti (<i>wheat</i>) pro sing. vis. viiid.	iv	—	—
20 quarter filiginis (<i>rye</i>) pro sing. iv s. viiid.	iv	xiii	iiii
20 quarter ordeï (<i>barley</i>) pro sing. iis. viiid.	iii	xiii	iiii
20 quarter avenæ (<i>oats</i>) pro sing. iis. †	vi	—	xviii
In decima lanæ et agnorum (<i>wool and lambs</i>)	—	—	x
———— pomorum, pirorum, et volemorum ‡,	—	—	ii
			Iu

* The glebe must be stated by computation, not by measurement; or perhaps one parcel of it might be overlooked.

† The quantity of arable land cannot be ascertained by these items respecting the number of quarters of corn and grain which the tithe yielded upon an average. But in Dr. Featley's *Spongia*, already cited, at p. 13, is this remark, "For the land of the parish, whereof there was wont formerly to be 1000 acres in tillage, there are now not above 120, the parishioners turning their arable land into pasture for cow-keeping."

To Mr. Lysons the reader is indebted for the underwritten terrier of this parish: "The parish is about sixteen miles in circumference. By a land-scut levied about the beginning of the last century (Churchwardens' Book of Accounts) it appears to have contained 1261 acres of arable land, 1026 of pasture, 125 of meadow, 13 of ozier, 37 of garden ground, and 150 of wood, making in the whole 2612 acres; the commons and waste lands supposed to be about 330 acres not being charged will encrease it to 2942 acres. At present the arable is supposed to exceed the grass land in a proportion of six to four, and the meadows are supposed to be about a fourth part of the latter. About 250 acres are now occupied by the market gardeners. Mr. Malcolm's nursery grounds occupy nearly 40 acres. The soil is various, but consists chiefly of gravel and sand; there is no chalk. At the extremity of the parish, towards Croydon, a well was lately sunk to the depth of near 300 feet, through an unvaried stratum of argillaceous earth." *The Environs of London*, vol. I. p. 257.

‡ In this article of apples and pears, the distinguishing of the warden pears implies there being several trees of that sort in the gardens and orchards, and it appears to have been about that time a favourite fruit. Strype, when (*Eccles. Memorials*, vol. I. p. 376,) giving an account of the persecution of Mr. Quinby of New College by Dr. London, warden of the college, relates this story: "He was asked by his friends what he would eat, who said his stomach was gone from all meat, except it were a warden pye. You shall have it, quoth they. I would have, said he again, but two wardens baked. I mean our warden of Oxford, and our warden of Winchester, London, and More. For such a warden pye might do me and Christ's church good, whereas other wardens

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			l.	s.	d.
In decima	porcellorum et aucarum (<i>pigs and geese</i>)	- -	—	xiii	iv
—	32 virgat. * fæni	- - - - -	vi	—	—
—	ovorum (<i>eggs</i>),	- - - - -	—	i	iv
—	ceræ et mellis (<i>wax and honey</i>)	- - - - -	—	—	iv
—	piscium recentium capt. in Thamiso †,	- - - - -	i	x	—
—	domorum jacentium infra paroch. ibid. juxta viiid. de nobili - iv. marcæ ‡,	- - - - -	ii	xiii	iv
—	pro loctagiis (<i>dairy</i>),	- - - - -	i	—	viii
Valet etiam	per le Ester book in oblationib' ex devotione (<i>Easter dues</i>),	iv	v	—	—
—	per oblationes in die proparascuæ et paschæ in adorando crucem (<i>by offerings on the day before Good Friday, and on Good Friday, at the adoration of the cross</i>)	- - - - -	—	ii	—

"dens of the tree can do me no good at all." And the clown in the Winter's Tale, act iv. f. 3' says, "I must have saffron to colour the warden pies."

* *Virgata fæni*, I suppose, means loads of hay, though this signification of the word does not occur in any glossary I have examined. The hay is here valued at little more than 3s. 1d. a load. In 1498, Mr. Stow observes, "Hay was usually at 5s. but now it was 10 or 12s. Chronicon Preciosum, where the prices of hay are set as under: in 1505, a load at 6s.—in 1510, 9s.—in 1511, 5s.—in 1560, for a load of old hay, 12s. 6d.—for a load of new, as bishop Fleetwood supposes, 6s. 8d.—in 1562, a load of hay, 13s. 4d.—a load of straw, 6s.

† I am not aware of any other evidence in support of the rector's claim to the tithe of fish caught in the Thames; nor probably, as it is a personal tithe, is a composition now allowed for it to the incumbent of any parish situated on the banks of this river. The vicar of Brighthelmstone used to require as his due a quarter out of a share of all fishing-vessels belonging to that town. Magn. Britan. Antiq. et Nov. vol. IV. p. 511.

‡ It was a charge against Dr. Featley, that he *pressed hard for 2s. 9d. in the pound of his parishioners, untill it came neere the commencing of a suit at law to prevent him.* His answer was, that, "for rent of houses, and the tenth part of the cleare gaines of merchants and artificers (according to the statute of king Edward VI.) I never received a peny. For 2s. 9d. per pound, I never demanded it of any man, nor receive any more from them who live in the greatest and fairest houses of Lambeth (and have not land there) than two pence, for their oblation at Easter; so little doth the food of their souls stand them in. How be it thus much truth is in the article, that when the ministers and citizens of London referred the great difference between them concerning rent of houses, to the arbitration of his Majesty, and a proposition was made to all the suburbs and parts adjoyning, that they should likewise submit all controversies concerning their tithes to his Majesty, for the preventing of litigious suits, as well in spiritual courts as at common law *, I, being sent to, appeared with the rest, and under my hand and seale bound myself to stand to his Majestie's order; but the parishioners, by the advice of M. Holbourne, refused to submit to the same, and so nothing was done †."

* Payd for a copy of an order to his Majesty concerning tythes, 2s. 6d. Churchwardens Accounts, A. 1637-1638.

† Spongia, p. 13, 14.

Valet etiam in oblationibus per mulieres inquinatas et in pannis l. s. d.
chrismatoriis *, — — — — — ii viii

xxxvi viv —

Reprisitis deductis, iii xviii ix $\frac{1}{2}$

Restat, xxxii xv ii½

Reprisæ,	l.	s.	d.	
Quiet' redd' archiep'o,	iii	vi	viii	Errat. mutat. mutandis inter archiep. et episc. Roff.
Pensio solut. ep'o Roff',	—	ii	v	
Synodalia ep'o Winton',	—	ii	i	
Procurat. archiad. Surr',	—	vii	vii½	
	iii	xviii	ix½	

RECTORS OF LAMBETH.

Gilbert de Glanville, who in 1185, whilst domestic chaplain (*clericus*) to archbishop Baldwin, was raised by him to the bishopric of Rochester, is the first known rector †. Godfrey, bishop of Winchester, admitted him, May 17, 1197, on the petition of archbishop Hubert ‡; and as, by the same instrument Godfrey confirmed the grant of the annual pension of five marks, that was to be paid in perpetuity out of the parsonage to the bishops of Rochester, it is not unlikely that the securing of this pension to himself and his successors might be the chief, if not the only motive that induced Glanville to take possession of this parochial benefice. He appears to have been chaplain to archbishop Becket, and is applauded for not forsaking his principal from the time of entering into his service §. From the same authority we are assured, that the conduct of our prelate was good and upright, and that he conformed to the manners of the good with whom he conversed. But, notwithstanding the steadiness of his attachment to Becket, and the respectfulness of his character, he afterwards incurred the displeasure both of the regulars of

* Besides the pecuniary offering made by women on returning thanks after childbirth, the minister had a right to the cloth that covered the face of the child when baptized, if the child lived; but, if the child died, the cloth was used for a winding-sheet. This cloth was called the chrysome.

† Osbert, who, 2 Richard I. (A. 1190) was amerced half a mark for false judgement in the Hallimot Court, is called priest of Lambeth, (Hist. of Parish, p. 5.), and he might be rector of the parish. This amercement is said to have been made at the *suit* of Hugh Bardul and his associates. Qu. were they not the justices itinerant then holding pleas within the county of Surrey, *de placitis Hugonis Bardul et sociorum?*

‡ Addenda, p. 169

§ Angl. * Sacr. vol. I. Addenda, p. 800. Ad quadrilogii calcem.

* Vita S. Thomæ, A. W. Stephan. p. 80

Canterbury and of his own cathedral. The monks of Christ Church were provoked, because he zealously espoused the cause of archbishop Baldwin in his contest with them; and their brethren of St. Andrew forgave him not living or dead, on account of his maintaining against their encroachments the rights and privileges of his see. Bishop Glanville was one of the barons of the exchequer in the 5th and 6th of Richard I. as also a justice itinerant in Kent in 1194, and again in 1213*; and from his having attained a commendable skill in both laws, was qualified for the discharge of these high offices. He died June 24, 1214; and, for a more particular relation of him, the reader is referred to *The History and Antiquities of Rochester*, p. 125, &c. as also to the *Memorials of that cathedral*, inserted after *Custumale Roffense*, p. 188. How long Glanville continued rector of Lambeth is not known; but if he held it as a commendam to his see, and not merely for the purpose I have assigned, he is the only exception I have met with to the observation made in a former page†, of no commendams having been allowed to the bishops of Rochester, before the time of bishop Heath, in the middle of the 16th century.

After Glanville, I have not discovered the name of any rector till 1297, when master John de Exton is so styled among the persons empowered by archbishop Winchelsey to receive the tenths of ecclesiastical benefices granted for the war against the Scots‡.

RECTORS, FROM DR. DUCAREL'S LIST, HISTORY OF THE PARISH,
P. 33, &c. WITH ADDITIONS AND REMARKS.

Andrew de Bruggs, professor of civil law, was presented 15 kal. March, 1311, by archbishop Winchelsey. In W. de Dene's *History of the church of Rochester*, or rather in his memoirs of bishop Hyamo de Hethe, M. Andrew de Bregge is said to have been in attendance upon archbishop Reynold, 15 kal. of September, 1316, when the archbishop, in his chapel at Lambeth, admitted Haymo to the bishopric of Rochester on the election of the monks of that cathedral; and in September following the prelate appointed de Bregge to be one of his proctors on a reference to the pope's legates concerning the validity of his election§.

The registers belonging to the see of Canterbury from 1327 to 1349, not being remaining in Lambeth Palace, Dr. Ducarel could not discover any presentation to the rectory within those years. But, as Mr. Lysons has discovered, John de Aulton was admitted in 1312, and in the Register of Haymo de Hethe, William de Drax, als Draper, and John de Colon, are mentioned as rectors, in consequence of their having questioned the claim of the bishop to the pension charged upon that benefice.

In a letter dated the 8th of the ides of February, 1321, and addressed to archbishop Reynolds, bishop Haymo acquaints the archbishop with the rector of Lambeth's having withheld from him the annual pension that had been paid out of the

* Hasted's Kent, vol. II. p. 36. X Script. c. 1841.

† P. 244.

‡ Wilkins, Concil. vol. II. p. 230, 253.

§ Ang. Sacr. vol. I. p. 357, 358.

church of Lambeth to the bishops of Rochester for time immemorial; and he informs him, that though, out of reverence to the archbishop, the rector being his domestic chaplain, he had for the present deferred all judicial proceedings against him, thinking it more advisable to wait the result of his impartial deliberation than to engage in an angry and intricate dispute, yet, as the rector had openly and explicitly refused to give him satisfaction, he should at length be constrained to seek redress by law. He then apprizes the archbishop, that he was contending for the rights of the see of Canterbury, as well as that of Rochester, the archbishop being entitled to the profits during a vacancy; and he therefore humbly implores, that he will condescend to inform him by the bearer, whether he received the pension during the late vacancy, and through whose hands it was paid to him; and that he will be pleased likewise to furnish him with any other corroborative evidence that may be in his possession. The archbishop's answer, if any were returned, is not in the register; but on an application to the prior and chapter of Christ Church, Canterbury, they transmitted a copy of the original grant of the pension by archbishop Hubert; and, after suggesting that some doubts may arise who was the archbishop alluded to, his name being not written at length, but only marked by a single asperate, they recite the names of all the archbishops from Becket to Reynold, and shew that the letter H. as an initial was applicable to Hubert alone. This instrument is dated 14 kal. March, 1321*. And in the Register it is followed by this observation, which might be added by the bishop himself: "It appears from the above, that the pension was imposed nineteen years before the Council of Lateran, and that it has been paid for a hundred and sixteen years without interruption."

The name of the bishop is not specified in bishop Haymo's letter, it being thought superfluous, as he was in the archbishop's family; but it seems highly probable that William de Drax was the person, and that he judged it expedient to acquiesce in the demand. It is certain, that William de Drax, who was instituted in 1320† on the death of John de Aulton, paid the pension for some years, though the bishop had afterwards cause to suspect its being the intention of the rector to litigate his right to it. For the prelate, by way of precaution, appealed to the pope, and to the archbishop in his court, and the rector was cited to appear before the archbishop, or his official, on the next court-day that should be held after the feast of the Holy Trinity, but in what year the deed does not mention.

John de Colon, who succeeded William de Drax‡ in 1335§, having declined paying the pension, a suit was commenced against him in the archbishop's Court. Haymo's appointment of William de Aurnalston and Stephen Northeye, to be his proctors in the cause, is dated 6 id. of May, 1342; and the rector was adjudged to pay twenty marks for the arrears of four years to the preceding Easter. A copy of Haymo's acquittance for this sum under his episcopal seal, is entered in the

* Printed in App. to History of the Parish, p. 7, 8.

† Reg. R. (Reginald) de Afferius Ep'i Winton, fol. 199. a. Communicated by Mr. Lysons.

‡ Called de Draper in the Register of Hamo de Hethe.

§ Reg. de Orleton, fol. 45. a. (Mr. Lysons).

Bishop's Register. The instruments from which this account of the pension is taken, shall be printed in the supplement.

"Thomas de Eltesle senior occurs rector in 1348 *."

"Thomas de Eltesle, junior, was presented by archbishop Illip, 7 id. Aug. 1357, in exchange, with Thomas de Eltesle senior."

"Richard Wodeland, priest, presented by archbishop Illip, 17 kal. Dec. 1361." The archbishop, 2 id. May, 1370, granted to Richard Wodeland a commission to collect and receive the profits of the spiritualities of the diocese of Norwich, that should accrue during the vacancy of the see. The power given was full; for, it was to exercise and discharge every thing concerning the premises, even though a special mandate should be required, the archbishop having, as he declared, full confidence in the fidelity of Wodeland †. The will of Richard Wodeland was proved 3 kal. May, 1376 ‡.

"Hugh de Buckenhull, in 1375, exchanged Lambeth for the rectory or custody of the free chapel of St. Radegund, in the church of St. Paul, London, with Nicholas Slake."

In a list of rectors to the year 1473, with which Dr. Ducarel favoured Dr. Denne in 1758, it is remarked that this exchange was not completed (*hæc permutatio non emanavit*), and *Wachenball*, not *Buckenball*, is the name given to the former party. But it is observable, that, neither in Dugdale's History of St. Paul's, nor in Newcourt's Repertory, as I believe, is the chapel of St. Radegund mentioned; nor is the name of Buckenhull to be found in the Index to Newcourt. It however appears, that Nicholas Slake was admitted July 22, 1394, to the prebend of Wenlakesburn, and that he was likewise rector of St. Mary, Abchurch §.

John Elme.

Thilip Regges, by exchange with John Elme, 1388 ||.

"John Launce, instituted in 1395 **; and Nov. 7, 1399, exchanged Lambeth for the rectory of Padlesworth, in the diocese of Rochester, with Robert Rothbury." This exchange is entered in the Register of J. de Bottlesham ††, bishop of Rochester, as being completed November 25. John Launce, then priest, had been instituted to the rectory of Ash, near Wrotham in Kent, May 2, 1395, on the presentation of John Radyngton, prior of the hospital of St. John of Jerusalem ‡‡; and July 28, 1397, he was collated by William de Bottlesham, bishop of the same diocese, to the rectory of Southfleet §§. A. 1406, November 16, he was preferred to the pre-

* Reg. W. de Edyndon Ep'i Winton, part I. fol. 42. a. (Mr. Lysons.)

† Wilkins, Concil. vol. III. p. 86.

‡ Hist. of Parish, App. p. 153.

§ Newcourt, Rep. vol. I. p. 221, 431.

|| Reg. W. de Wykham, part I. fol. 191, 2d. numbering. (Mr. Lysons).

** Ibid. fol. 255. a. (Mr. Lysons.)

†† Fol. 39. b.

‡‡ Reg. W. Bottlesham, fol. 68. a.

§§ Ibid. fol. 106. fol. 89. a.

bend of Firle, in Chichester Cathedral*; and he occurs prebendary of St. David's in 1422†. He was LL. B. and constituted official to bishop W. Bottlesham, bishop of the same diocese, to the rectory of Southfleet‡. A. 1406, November 16, he was preferred to the prebend of Firle, in Chichester Cathedral§; and he occurs a prebendary of St. David's in 1422||. He was LL. B. and constituted official to bishop W. Bottlesham, October 13, 1397**; vicar general to the successor J. Bottlesham, August 8, 1400††, as also to the archbishop of Canterbury, September 14, 1404, on the vacancy of the see of Rochester by the death of that prelate‡‡.

Robert Rothbury. He was prebend of Mapestbury, in St. Paul's Cathedral, June 24, 1418 §§.

Robert Derby, October 13, 1408, by exchange with Robert Rothbury for the rectory of Newenden, in the diocese of Canterbury.

Thomas Gordon, March 8, 1409, by exchange with Robert Derby, for the rectory of Wymondham, in the diocese of Lincoln.

In these two exchanges the account in the History of Lambeth Parish is corrected, by Dr. Ducarel's List, sent to Dr. Denne. A Robert Derby was proctor of the university of Oxford in 1360. Qu. The same person with the rector of Lambeth?

"Henry Wynchestre, October 14, 1413, by exchange with Robert Derby for the rectory of Sandhurst, in the diocese of Canterbury."

"Thomas Benham, May 14, 1416, exchanged Lambeth with Roger Paternoster, for the vicarage of Chedde, in the diocese of Bath and Wells."

Roger Paternoster was instituted to the vicarage of Kensington, in Middlesex, March 6, 1394 ||||: and to the rectory of Allhallows, *Lombard-street*, October 24, 1419, on the resignation of John Bury, in exchange for Lambeth. Dr. Ducarel calls it All-saints, Grace Church-street; the word street should be omitted, but at that time the Grass Market probably extended to the church.

John Bury was instituted to the rectory of Great Okeley, in Essex, January 30, 1422, on the presentation of Sir John Howard, knt. He resigned Okeley in May, 1432***.

The frequent institutions to the rectory of Lambeth, by exchange, is striking; particularly as several of the incumbents must have resigned it for benefices not so conveniently situated, and far less profitable. Padlesworth, accepted by John Launce in 1399, is a very small parish, incommodiously placed, and was rated in pope Nicholas's valor at only forty shilling a year†††. This is mysterious, and may

* Reg. Epif. Ciceft. R. fol. 116 and 160. b.

† Reg. W. Bottlesham, fol. 106. b.

|| Reg. J. Langdon Ep. Roff. fol. 15. a.

†† Ibid. fol. 150. a.

|||| Ibid. vol. I. p. 680.

††† Charged for first fruits and tenths at 3l. 6s. 8d. See an account of Padlesworth in Thorpe's

Antiquities, p. 138, as also a view of the old church, now converted by the only inhabitant of the parish into a store-place for implements of husbandry,

† Reg. J. Langdon Ep. Roff. fol. 15. a.

§ Reg. Epif. Ciceft. R. fol. 110 & 160.

** Reg. W. Bottlesham, fol. 89. a.

§§ Newcourt, vol. I. p. 174.

*** Ibid. p. 254, and vol. II. p. 445.

bring to mind archbishop Courtney's letter, against choppe churches, dated in March 1391, and addressed to the bishops of his province *.

John Ierbert, or Jerebert, A. M. (omitted by Dr. Ducarel) is mentioned as rector, June 6, 1441, in the Register of Wellys, bishop of Rochester †; and again, August 23, 1443, when in attendance at that prelate's delivery of the papal pall to archbishop Stafford ‡.

John Sugdon.

"Henry Jopper, or Joppen, on the death of Sugdon." In Dr. Ducarel's list, sent to Dr. Denne, he is styled Henry, bishop of Joppa. (*Episcopus Joppen.*)

"Nicholas Bullfynche, April 8, 1472, by the resignation of Joppen."

"Thomas Aleyn, M. A. 1473, by resignation of Bullfynche." He was probably succeeded by

Ambrose Payne, bachelor of music, who, as noticed in his epitaph §, was chaplain to cardinals Bouchier and Morton; but by which of these archbishops he was presented to this living is not known. He is entered as parson in the first page of the old book, entitled, "The Choyce of Churchwardens and their Accounts," as being present in vestry, May 19, 1505; and the same book shews that he paid much attention to parish business. As he is not mentioned as chaplain to either archbishop Deane or Warham, the presumption is that he did not reside in the palace. He had a sister who died in 1516, the fee to the parish for her interment being an item in the Churchwardens' Accounts of that year ||. Mr. Payne, in his life-time, gave to the church 2l. 3s. 4d. Also a legacy to the high altar, 3s. 4d.

According to Dr. Ducarel, he resigned the rectory in 1627, which was the year before his death, he deceasing May 29 **, 1528.

"Robert Chalnor, LL. D. by resignation of Ambrose Payne." Chalner, or Chaloner, occurs rector, A. 1531, 1533, 34 and 35, in Act. Cur. Consistor. Roffen. of those years.

John Whytwell, B. D. was, on the death of Chalnor, presented April 23, 1541, being both chaplain and almoner to archbishop Cranmer. A. 1548, December 8, Mr. Whytwell, and Mr. Langley (another chaplain), tendered to the archbishop, then sitting in court in his great room at Lambeth, a schedule of heretical and damnable opinions avowed by John Aetheton, priest, of Skitellington, in Lincolnshire; and, May 17, 1549, (being then styled B. D.) Whytwell was present when Charles Tombe of London, butcher, renounced before the archbishop some heretical tenets ††. And he was in attendance at the consecration of Bishop Ridley in the chapel of the dean of St. Paul's, September 5, 1548 ‡‡. There being no evidence

* Wilkins, Concil. vol. III. p. 215.

† Fol. 160. a.

‡ P. 189.

§ Hist. of Parish, App. p. 43.

|| *Payd for the beryal of the Parson's wyf, vis. viii d.*

** Mr. Lysons, in *The Environs of London*, notices there being a pension of 30l. per annum allowed to Ambrose Payne for life out of the rectory. A. 1527. (Reg. Fox.) In Steele's copy of the inscription, May 28.

†† Wilkins, Concil. vol. IV. p. 40, 42.

‡‡ Strype's *Life of Cranmer*, p. 176.

of his being deprived of his preferment in the reign of queen Mary, the presumption is, that he might conform to the changes in favour of Popery, or that he was, at least, a lukewarm Protestant. A. 1559, January 7, he signed, as rector, the account of Robert Mote, churchwarden; but survived little more than a year, March 21, 1560, being noticed in the Parish Register for the day of his burial. He bequeathed ten pounds to the poor.

"Thomas Hall, March, 1560, by the death of Whytwell." He was in vestry at passing the Churchwardens' Accounts, from October the first, in the first year of Elizabeth, to October the first, in the third year of her reign, and likewise on the settling of the accounts for the next year. But the living was soon after vacant by his death, he being buried March 19, 1562, on the north side of the chancel. Par. Reg.

John Byrchall, alias Burchall, who was presented June 23, 1563, held the rectory only a few months, for he was buried October the 18th. It is not unlikely that he might die of the plague, which raged with violence this year. *In hoc anno magna pestilentia rignabat.* Par. Reg.

John Porie, alias Pory, D. D. was the successor of Byrchall, being presented November 5, 1563. He had been fellow of Stoke Clare in Suffolk when Dr. Parker was dean of that college; and, through the archbishop's influence, was elected master of Corpus Christi College in Cambridge, on December 10, 1557*. In 1561 the archbishop collated him to the sixth prebend in Canterbury Cathedral, which he exchanged in 1567 for the seventh stall in Westminster Abbey. He appears to have resided chiefly at Lambeth, possibly in the palace; and to his long absence from Cambridge, together with the growing infirmities of age, were attributed the great irregularities that prevailed in the college under his administration. The expediency therefore of his relinquishing the mastership was obvious; it was not, however, without repeated solicitations, that the archbishop could induce him to acquiesce in this proposal; his academical station being, as he declared, the most pleasing to him of all his dignities. And when he at length resigned, which was February 1, 1569, he complained that he had with it given up all his joy.

In the Churchwardens' Accounts of Lambeth, to Michaelmas 1567, is an entry of "a receipt, by Dr. Pory, of thirteen shillings, which was the gifte of the dean and chapter of Christ Church, Canterbury;" but it is not specified to what use it was to be applied. And a few months before he ceased to be rector, he is noticed as having paid thirteen shillings and four pence, "being half the charge of a "newe Bible of the great volume, the residue being defrayed by the parish." As Mr. Matchett was presented to the rectory July 10, 1570, on the resignation of Dr. Porie, he must have quitted the preferment a very short time before his decease, because his will, which I have read, was proved the same month. This resignation seems the more extraordinary, supposing, as the archbishop was inclined to believe, "the doctor was but a poor man, contrary to the world's opinion of him."

* Masters's Hist. of C. C. C. C. p. 104, &c.

And such was the expression used by the archbishop in a letter to secretary Cecil, written with the view of clearing himself from an aspersion thrown out, "of his espousing the doctor, in hopes of being the executor of a man reckoned to be rich; professing at the same time that he looked not to be advantaged five shillings by him, nor would be the executor or supervisor of his will *." The archbishop is not named in the will; and the will warrants a conclusion, that the testator was not in affluent circumstances. He intimates the *few things* he had in his disposal; and his legacies to his nephews and nieces, and other relations, were of little value †. To the church of Thropstone ‡, where he was born, he bequeathed 6l. 13s. 4d. which was to be expended in repairs within six months after his death; and to the poor of the parish he gave, I think, the same sum, that was distributed at twice. He did not mention his place of abode, nor where he wished to be interred; but he requested that Dr. Goodman, dean of Westminster, would preach his funeral sermon in the Abbey, and he left him a gratuity for his trouble. I believe it might be twenty shillings, but I trust to memory; nor pen, nor pencil, being allowed to the examiners of wills in the Prerogative-office.

John Matchett, chaplain to archbishop Parker, was presented to the rectory July 10, 1570. He was in vestry at the passing of the Churchwardens' Accounts, October 15 that year, and October 21 in the following year, when he exerted the right of the rector to nominate a churchwarden without the consent of the parishioners. He occurs rector of Thurgarton in Norfolk, March 15, 1574; archbishop Parker, in a letter of that date, having directed him to repair to the bishop of Norwich, and to inform him how solicitous the queen was, that the *vain prophecyings*, as the archbishop terms them, of late set up in several districts, and particularly in the diocese of Norwich, should be suppressed §. In the account of debts and funeral charges of the archbishop is this item—"To redeem Mr. Matchett out of prison, 26l. 13s. 4d." And as this unfortunate man was not noticed in the archbishop's will, it should seem that the executors had private instructions from his grace relative to this business ||.

John Bungey, M. A. according to Dr. Ducarel, succeeded Mr. Matchett, but in what year he has not mentioned. He was chaplain to archbishop Parker, nephew to him by affinity, and much in his uncle's favour. In 1550 he was entered a member of Corpus Christi college in Cambridge, elected a fellow in 1557, and presented by the society to the rectory of Granchester in 1561 **. By collation from

* Strype's Life of archbishop Parker, p. 289.

† I recollect, one was a black gown to his sister-in-law, Ursula Pory.

‡ Sic; as I read it in the Register, I imagined it to be an error in copying the will, and designed for Thrapstone in Northamptonshire; but, on enquiry, there is no memorial of him in that parish. There is not in the Villa, &c. any such parish as Thropstone. Qu. might not Thurston in Suffolk, or Thursten in Norfolk, be the place? His being so much noticed by archbishop Parker, who had connexions with both counties, renders this a not improbable surmise.

§ Strype's Life of Parker, p. 460; and Strype's Annals, vol. II. p. 322.

|| Life of Parker, App. p. 192.

** Masters, Hist. of C. C. C. p. 255.

the archbishop he was installed in the fourth prebend of Canterbury Cathedral, July 29, 1567, and instituted, November 28 ensuing, to the vicarage of Lewisham, in the diocese of Rochester, on a presentation from the archbishop, who had a grant of the advowson. His Grace likewise conferred on him the rectory of Chart-ham, near Canterbury. Mr. Bungey attended, as chaplain, the funeral of his patron, who had appointed him one of the supervisors of his will, with a bequest of ten pounds for his trouble*. He died at Chart-ham, and was there buried, and to his memory in that church is a monument with the underwritten inscription:

“*Memoriæ sacr.*

Vita mihi Christus, et mors lucrum.

Here lieth the body of Mr. John Bungeye, clerke,
one of the prebendaries of Christ Church, in Cant. and parson of this parish;
borne in Norwich, July 7, 1536; whoe married Margaret Parker,
borne in the same citie the 14th of December, A. D. 1547;
who lived together 35 years, and had issue 8 sonnes, 4 daughters;
which John bylded Mysole†,
and there dyed in the 57th year of his age, the 20th of November, A. D. 1596.
Boni Beati.

1595 has been fixed for the time of his death, and not without reason, supposing, as Dr. Batteley has stated, Dr. Fotherby, who succeeded him in his prebend, to have been admitted to it in that year. And with the less scruple one can impute the mistake to the writer of the epitaph, or to the stone-mason, there being this gross error in saying that Mr. Bungey died in the 57th year of his age, after having previously noticed that he was born in 1536. Mr. Masters observes, that he was generally styled LL. D. though the time and place of his taking the degree is not known. In the epitaph, however, he is called *Mr.*; and I should think this might be another mistake, were he not so termed, without the addition of *Doctor*, in the consistorial acts of the diocese of Rochester, in which it is entered in the form of a presentment, “Contr. Mag. Bungey, vic. de Lewisham, for that we do not know whether he bestoweth the 4th part of his benefice,” fol. 25. a.

Thomas Blage, alias Blague, D. D. was, on the resignation of Bungey, presented, April 10, 1577, and inducted on Trinity Sunday, June 2†. He was preferred by archbishop Grindal, to whom he was chaplain, as he had been to archbishop Parker, whose funeral he attended in that class§. In September 1570 he was instituted to the rectory of Great Braxted, in Essex; and was collated by archbishop Parker, September 2, 1571, to the rectory of St. Vedast, Foster-lane, London,

* Strype's Life of archbishop Parker, p. 501; and App. p. 3.

† Now the seat of the rev. Sir John Fagg, bart. who favoured me with a copy of the inscription.

‡ Parish Register, after burials in 1612.

§ Strype's Life of Parker, p. 459, 496. Life of Grindal, p. 229.

being

being then only bachelor of arts*. As George, earl of Shrewsbury, was his patron at Braxted, he was very probably recommended to the archbishop by the countess, who was an intimate friend of Mrs. Parker. This appears from a MS memorandum on the title-page of an English Psalter remaining in the library of Lambeth Palace†. Before September 1578, Mr. Blague had resigned the rectory of Vedast; and April 2, 1582, when chaplain to queen Elizabeth, he supplicated for his degree of doctor of divinity at Oxford. A. 1591, September 1, he was installed dean of Rochester; but he was not, as advanced by A. Wood, master of Clare Hall, in Cambridge. To the rectory of Bangor, in Flintshire, he was presented in 1604. When he became possessed of the rectory of Crayford in Kent, I have not discovered. It is observable that, upon the metropolitical visitation in 1607, he is returned as rector of Lambeth, Braxted, Crayford, and Bangor‡; and in the answer of the dean and chapter of Rochester to archbishop Abbot's interrogatories, it is added, "the dean preacheth more in a year than all the deans since the foundation, and keepeth hospitality §." That he was not, however, so attentive as he ought to have been, in providing an assistant for the parish-church of Lambeth, even on a great festival, may be inferred from this item in the Churchwardens' Accounts of 1593—"Layd out when we went to seek a mynister at Whytfontide, and for bote hire, 1s. 6d." Dr. Blague died October 11; and by his will, which was dated only four days preceding his death, and proved November 9, he gave all his effects, movable and immovable, to his wife Alicia, with a power of disposing of what might be necessary for her support; but granted the residue to his sons in succession, and their issue. He bequeathed his books to his wife, to sell or give away; and concerning his sermons there is this curious clause, "My notes of my sermons I give to my son John; they are jewells if he will use them right ||." It is undeniable, therefore, that he conceived himself to have great merit in this species of composition**. A. Wood says, that the Doctor published certain sermons, one of which was preached in the Charter-house; Psalm i. 1, 2, Lond. 1703; and perhaps other things. The Parish Register of Lambeth notices his marrying Ayles Brooke, April 10, 1577, which was the day of his being presented to that living; and, in the Churchwardens' Accounts of 1623, Mr. Blague is entered as paying 7s. 6d. to the poor. According to Wood, the son John was, in the life-time of his father, a commoner of Oriel College ††.

Francis Taylor was the successor of Dr. Blague, being presented October 1611. He was master of the free-school at Guildford, founded by king Edward VI.; and there educated archbishop Abbot, his brother Richard, afterwards bishop of Salis-

* Newcourt, Repert. vol. II. p. 91; and vol. I. p. 565.

† History of Palace, p. 55.

‡ Reg. Epi. Roffen. fol. 202. b.

§ Reg. dean and ch. of Rochester.

|| Ex orig.

** When chaplain to archbishop Parker, he preached at the consecration of Dr William Hughes, bishop of Bristol, Dec. 13, 1573. Life of Parker, p. 459.

†† Athen. Ox. Fast. vol. I. p. 124.

bury, and Sir Maurice Abbot, who was lord Mayor of London in 1638. He was, in 1588, proctor in convocation for the diocese of Winchester; but I find no other memorial of him as incumbent of Lambeth, than his signing, as parson, the Accounts of the Churchwardens in 1613, 1614, and 1615, to the Register of Burials in 1617. On his death in October 1618, he was succeeded by

Daniel Featley, alias Fairclough, then B.D. (or, more properly, Fairclough, alias Featley; Fairclough being the name of his ancestors, so spelt by his grandfather, father, and elder brother, and by which, as his letters of orders witnessed, he was ordained minister.) Featley was first owned in print by the Doctor; and John Featley, who wrote a succinct account of his uncle's life*, mentions it as extraordinary, that he should thus adopt what was the issue of ignorance and corruption of the times. He was descended from a family in Lancashire, who took their name from the Faircliff†, where they were seated, and many of them were there resident in the middle of the last century. The Doctor bore the same arms that they did, without the least distinction or alteration; and the nephew was offended with master Peacham, for having advanced in his book of Heraldry, that the Fairecloughs derived their title to that coat at so late a period as the battle of Bosworth-field.

Of the property that was in the family, John Featley observes, that it was lessened by increase of issue, each generation chipping and paring the antient demesne; that those at home grew in their own native soil, but flourished not so much because they bore so fast; and those abroad betook themselves to several employments, and their fortunes were various. John, the father of the Doctor, removed into Oxfordshire. He had three sons and two daughters. Daniel, the second son, was born at Charlton upon Oatmore, March 15, 1582. Being a choirister of Magdalen College in Oxford, he had the rudiments of his education in the school belonging to that society, and at 12 years old acquired no small credit and applause by the Latin and Greek exercises which he frequently, wittily, and elegantly, composed‡. He was admitted scholar of Corpus Christi College, Dec. 13, 1594; and Sept. 20, 1602, when B. A. was chosen probationer-fellow. The employment the father had in Oxford is said by John Featley to have given him an opportunity of thus preferring his son; but, from a ridiculous false shame, which is not uncommon, he concealed what A. Wood has divulged§, that the father, who had been cook to Dr. Laurence Humphrey, president of Magdalen, served Corpus Christi College in the same capacity. On the third New-year's day of the life of his son he presented a pie to Dr. Reynold, the president, who was the boy's godfather, and the doctor, having dedicated him to the church, took care for his education in the university||. Daniel Featley commenced M. A. at the usual time, and was always eminent in his academical exercises. He was particularly noticed for being a subtle

* Printed with Featley's True Church, or Featley Redivivus, 1661, 12°.

† In the dialect of Lancashire, as well as of some other countries, a cliff was antiently written *clough*. Succinct Account, p. 6.

‡ Succinct Account, p. 7, &c.

§ Athen. Oxon. vol. II. p. 88.

|| Lloyd's Worthies, p. 527.

disputant, and admired as a preacher. In 1607, he delivered excellently well an oration at the funeral of Dr. Reinold, who had chosen him for one of the witnesses of his death *.

Mr. Featley, in 1610, and the two following years, was in attendance upon Sir Thomas Edmonds, the king's minister at the court of France. Twenty-one of the sermons preached by him in the ambassador's chapel are collected in "Clavis Mystica;" and the four last are upon the corrupt doctrines and practices of the Papists. They were delivered as a precaution and premonition to his congregation; he declaring himself to be fully persuaded there was not one in the assembly who halted between the Romish and Reformed churches, or had once bowed the knee to the Romish Baal †. Three of the discourses are from the same text, 1 Kings, viii. 21; the subjects, 1. the deformity of halting; 2. old and new idolatry paralleled; 3. Ambodexters Ambosinisters, or one God, one true religion; and he applied Elijah's reproof of his countrymen, to deter travellers from falling into indifference or Atheism ‡, by seeing in France the free exercise of two contrary religions. The other sermon § is from Psalm cxxxvii. 7, 8. The subject was, Bloody Edom. It was preached on the fifth of November; and in two of the pages he shewed that all the marks of Antichrist were to be seen in the see of Rome after it degenerated into the Papacy. By his sermons about apostacy and halting he confirmed thirty-two persons of good worth in the Protestant religion; his discourses of the benefit of afflictions comforted eight persons under sufferings for that religion, and his sermons on idolatry and corruptions converted eighteen to it ||.

He had very frequent conference in the Cleremont with the Jesuits, and with the members of the college of Sorbonne, but more intimately with Sirmundus and Petavius, two prime Jesuits **. At first they contemned him because he was low of stature ††, yet afterwards admired him for his quick and pertinent answers, and shrewd distinctions: and they treated his memory with respect. His three disputations at Paris are confessed by Holden to have done more harm to the Popish cause

* Lloyd's Worthies, p. 527.

† Clavis Mystica, p. 776.

‡ It should seem from this that Atheists were not uncommon in France in the beginning of the last century.

§ Clavis Mystica, p. 808, 809.

|| See sermon preached at Lambeth at the funeral of that learned and polemical divine Daniel Featley, doctor of divinity, late preacher there, with a short relation of his life and death. By William Leo, doctor in divinity, sometime preacher at Wandsworth in Surrey, 4to, 1645, p. 23. The Doctor, in this sermon, p. 22, terms Corpus Christi College "an happy seminary of very many famous and learned men. I mention," continues he, "one for all, that is, Dr. John Reinolds, whom I have heard styled beyond the sea in the Universities of Rosticbium, Grominga, and Leiden, thus, *That famous Oxford of learning, worthy Dr. Reynolds.*"

** The nephew says, "he was low of stature, yet of a lovely and graceful countenance. Succinct Account. Dr. Leo observes, that the Jesuits, in their contempt of the person of Dr. Featley, had forgot what Jerome said of St. Paul, that although he was of a very little and low stature, yet, for all that, *tricubitalis, ascendit in cælum.* Funeral Sermon, p. 23.

†† Lloyd's Worthies, p. 527.

than thirty-three he had read of before; and it is observed by Lloyd that he possessed three qualities which rendered him "a stupendous disputant.—1. A calm temper, enjoying his adversaries frets, and taking advantage of his disorders. 2. A voluble tongue, used to discourse in the club that always attended Dr. Featley. 3. His rubbing over every year his memory with definitions, divisions, and maxims, both in philosophy and divinity *." By most of the universities abroad he was held in such reputation and honour as a disputant, that in the tables of the famous schoolmen, which used to be placed in their schools, he was classed with the irrefragable, the resolute, the subtle, the angelic, and cherubic doctors of their church. Superlatively acute and keen, *acutissimus et acerrimus*, were the epithets appropriated to Featley †.

It is mentioned by A. Wood, that he commenced B. D. in 1613; and at the act of that year he certainly was the preacher. His sermon is the XXXVII. in "Clavis Mystica ‡;" the title, "The Ark under the Curtaines," from 2 Sam. vii. 2; and, considering who were the hearers of a Divine eminent for his ingenuity and his learning, the following is not the least striking paragraph in it. "Thus," proceeds Mr. Featley §, "I might enlarge and spread my meditations to the full length of the curtaines in my text; but, because I see the time will outstrip me if I make not the more haste, and because I see many composing themselves to their rest, and some fast already, I will begin to draw the curtaines, and shut up all that hath been delivered with a brieve application to ourselves ||." However, the time fixed by A. Wood for Mr. Featley's taking the degree of doctor of divinity does not coincide with the year mentioned by John Featley, who relates that on that occasion he preached the elegant, solid, and Latin sermon, extant in Clavis Mystica **, which is marked as being delivered the 8th of the Calends of April (March 25) 1615. The text is John xxi. 14, 16, 17, the subject *Pedum Pastorale*; and, as might be expected, he in a part of the discourse controverted, with zeal and with judgment, the pope's supremacy. Though this *Concio ad clerum* is nearly a third longer than his "Ark under the Curtaines," I have not discovered in it any complaint of the drowsiness of his auditors: but it is not unlikely that several of them were offended with the severity of some of his strictures, and might deem them a libel upon the university. With this discourse is printed his prefatory prayer,

* Lloyd's Worthies, p. 528.

† Funeral Sermon, p. 30.

‡ P. 578.

§ The whole sermon fills about fifteen folio pages, of which five and a half were allotted to the brieve application.

|| P. 586.

** "Illis litem intendo, qui nec se pascunt, nec oves; qui in agro dominico nec cogunt, nec spargunt, sed in Academiâ, aut occupati infelicitè, aut male feriati consenescent, &c. &c. &c. p. 601. Illustra vultus tui luce clarissimum Elismuriæ dominum Pernassi nostri totius adeo Angliæ cancellarium—vireant perpetuo, et cœlesti rore irrigatæ æternum floreat heroum et heroinarum corollæ, qui Edenum hunc vel ædificiis magnificis tanquam proceris arboribus condecoraverunt, vel annuis redditibus tanquam rivulis humectarunt, vel amplissimis privilegiis tanquam firmissimis mœnibus sæpiverunt."

in which he styles Oxford Parnassus, and the Garden of Eden; and, in his Eulogy of queen Elizabeth, he terms her the phoenix of her age and sex*.

Featley, in 1610, preached the Rehearsal sermon at Oxford, and by the bishop of London's appointment he discharged the same duty at St. Paul's Cross in 1618†. A biographer already cited, who seems to have taken much pains to appreciate the intellectual abilities and the literary acquirements of the preacher, observes, that this was "an employment he the easier performed, the great task he used "to impose upon himself being the rehearsing emphatically the choicest pieces for "oratory and poetry he could meet with, every morning next his heart taking some "smart periods till his authors were turned to his constitution‡."

By invitation from Mr. Ezekiel Ascot, who had been his pupil, Mr. Featley accepted the rectory of Northill in Cornwall, which he vacated on his institution to the rectory of Lambeth in February, 1618: and though the yearly income of his new benefice might not, as hinted by his nephew, exceed that which he had quitted, it must have been a very eligible remove to him, being, by the recommendation of the University, a domestic to archbishop Abbot. As in the prefatory prayer, just cited, he terms the archbishop his lord, who on various accounts was to be revered by him§, I am apt to suspect he might then be *his chaplain in house*; thus, however, he explicitly styles himself, when, on the death of the primate's brother, March 2, 1718, Dr. Robert Abbot, bishop of Salisbury, he was commanded to affix A Testatio to the last work perfected by that prelate. It is drawn up in Latin according to "brief notes written in English under his Grace's own hand," and subjoined, with a translation, to the life of Bishop Abbot, published in "Fuller's Abel Redivivus," p. 533. At the conclusion Dr. Featley observes that the web was his own, but not the thread; and Master Quarles, father or son, in the metrical selvage of the life and death of this prelate, suggests,

Nor is't the least addition to his glory,
That learned Featley's pen hath writ his story.

Meo textu, non meo filo. Daniel Featley, S. T. P. *Archiepiscopo Cantuariens. fucius.*

Fuller, in the epistle to the reader, informs us, that the lives of Jewel, Reynolds, and Abbot, and divers others, were done by Dr. Featley: but that the most part of the poetry was done by Master Quarles, father and son, sufficiently known for their abilities.

* "Sæculi sui sexusque phœnicem Elizabetham." Ibid. p. 584, 58.—In a marginal note, p. 590, Mr. Featley refers to the distracted state of Corpus Christi College after the death of the president, Dr. John Spenser: *Meminerit lector hæc dicta cum in C. C. C. post mortem D. Spenseri omnia susque deque verterentur, doctissimi socii, optime de collegio meriti vi adversa factionis a collegio amoverentur, quos tamen postea rebus compositis episcopus Wintoniensis in integrum restituit.*

† Clavis Myrica, pp. 498—536; and pp. 408—453.

‡ Lloyd's Worthies, p. 528.

§ "Georgium Abottum Archiepiscopum—dominum meum multis nominibus colendissimum."

The King's Commissioners in ecclesiastical causes formed a celebrated * assembly, before which he preached in Lambeth church, or the chapel of the palace, five of the sermons in *Clavis Mystica*; and there are besides, in the collection, two sermons preached in the chapel; the former, May 9, 1619, at the consecration of Doctors Searchfield, Howson, and Bridgman, bishops of Bristol, Oxford, and Chester; and the latter, March 23, 1622-3, at that of Dr. Wright, bishop of Bristol, in the presence of the lord keeper (bishop Williams), and of divers other lords spiritual and temporal. In these discourses he delivered his sentiments and advice with a freedom of spirit that seems to have been habitual to him, but might not be quite acceptable to his superiors, whom he was thus personally addressing in the face of a congregation †.

But Dr. Featley could sometimes from the pulpit compliment and praise as well as instruct and rebuke men of high rank. An instance, full in point, has been already offered in p. 264, from a Sermon preached in Lambeth Church.

By the direction of the archbishop, who was desirous that de Dominis, Archbishop of Spalato, should be gratified with the hearing of a complete divinity act, Mr. Featley, in 1617, kept his exercise for a Doctor of Divinity's degree, under Dr. Prideaux, the Regius Professor; and many other foreigners were present, with the flower of the English nobility and gentry. The professor, finding himself closely pressed, and even puzzled by the ingenious and learned respondent, was apprehensive and uneasy lest he should be disparaged before so illustrious an audience; and he was therefore provoked to make that a quarrel, which his son used only as a defence; nor was it without some difficulty that the Archbishop effected a reconciliation between these academical polemics ‡. The Italian Primate was so highly pleased with the performance, that he not only thanked his Grace for the entertainment he had procured for him; but, being soon after appointed Master of the Savoy, he gave Dr. Featley a brother's place in that hospital.

The occasion and issue of the conference had at Sir Humphrey Lynde's, June 27, 1623, between Dr. Wilson (Dean of Carlisle) and Dr. Featley, with the jesuits Fisher and Sweet, were, by Archbishop Abbot's command, published in the ensu-

* Title page to *Clavis Mystica*.

† e. g. in the latter sermon from John xx, 22, the subject the Apostolical Bishop: "You are now to be made a Bishop, an *overseer of the Lord's flocke*, make good your name, look over your whole diocese; observe not only the *sheepe*, but the *pastors*, not only those that are liable to your authority, but those also who *execute it* under you. Have an eye to *your eyes*, and hold a strict *band* over your hands, I mean *your officials*, collectors and receivers. And if *your eye cause you to offend*, pluck it out; and if *your hand, cut it off*, &c. Let it never be said by any of your diocese, that *they are the better in health for your not visiting them*, as the Lacedemonian *Pausanias* answered an unskilful physician that asked him how he did, the better (quoth he) because I take none of your *physick*," p. 137. There are similar expressions, with illustrations, in Dr. Featley's *Life of Bishop Jewel*, whose close attention to the episcopal office is displayed and commended.—Abel Redivivus, p. 307.

‡ Succinct Account, p. 17.

ing year, under the title of "The Romish Fisher caught and held in his own net." As was to be expected, the epistle dedicatory is addressed to the Archbishop, by his most humble devoted chaplain in house, and in it the Doctor declares—"I acknowledge it is not a worthy present for your Grace, yet because it is my first fruits in this kinde ἐξ αὐτοῦ μόνου, it of right belongeth to the high Priest, because the growth of it was upon your sacred gleabe *." "By this conference the old gentleman (whose intended satisfaction drew on the meeting) was settled (as himself under his hand twice professed) and resolved in that point, which before left a scruple in his conscience." And, whilst Featley was chaplain to the archbishop, he was the instrument of reclaiming even a Spanish frier from the errors of the Church of Rome; but he was censured for licensing a book of Mr. Elson upon the Colossians. From this charge he exculpated himself to the King's satisfaction, by proving that the sheets which had given offence were added after his *Imprimatur* †. Though intrusted by his grace with the arduous and invidious office of licensing books and examining clerks, it is reported by Lloyd, that when he wrote, Dr. Featley's respectful and quick dispatch of every man with satisfaction (taking care that none should go away sad from his Lord) was fresh in many men's memory ‡.

As chaplain, he signed the *Imprimatur* to Mr. Gataker's discourse of the nature and true use of lots; but it was afterwards said of, or more probably for, him, that he had declared, if the treatise were to be again licensed, it should not have his sanction. It is, however, certain, that though Dr. Featley concurred in opinion with the author, and allowed him to have proved beyond exception the lawfulness of lufurious lots, he did not commend his prudence in publishing it, and that he advised his friend to discontinue the controversy, and rather to employ his able pen against the Papists, whom he styles the forcerers of Egypt §.

The nephew has observed, that his uncle long continued "a menial servant to archbishop Abbot, without any preferment—peradventure being too good to rise, and too learned to be promoted, lest he should eclipse the glory of his se-

* Could this book be with strict propriety deemed Dr. Featley's first controversial treatise against the Papists? In the next paragraph is a compliment to the Archbishop on the sweet influence of his Grace's government continually distilling upon God's inheritance, and an occurrence not noticed in the history of his life. "The costly ointment, which on Palme-sunday last flowed abundantly from your lips, so cheered up and refreshed that numberless auditory, that your Grace's name is a most fragrant ointment, sending forth a most sweet favour through the whole kingdom. What should I speak of the most happy and joyful newes of our true noble Prince's return out of Spaine: whereof your Grace was the first silver trumpet to the city. And (God be blessed for it) the trumpet gave not an uncertaine sound. Those glorious night tapours, which were set so thick together in the streets, that they made a kind of *Galaxia* in the city, were all kindled early in the morning at your grace's sacred lamp."

† Succinct Account, p. 17.

‡ Lloyd's Worthies, p. 525.

§ Biographical Dictionary, art. Gataker Thomas.

"niors." If Dr. Featley was not advanced in point of income by accepting Lambeth for his living in Cornwall, it appears hard, and rather unaccountable, that the archbishop should not soon have given him better preferment; but it is still more extraordinary that he should neglect to promote him, "till urged by hearing the discontents of the court and city, because his chaplain was kept behind the hangings." At length he conferred on him the rectory of Allhallows Bread-street; and, this proving to him a benefice not very eligible, his grace, after many solicitations, was prevailed upon to present him to the rectory of Acton. The date of his collation to Allhallows is not noticed by Newcourt, but it appears that he was instituted to Acton in 1627. And, some time after, but the year I have not discovered, he was appointed Provost of Chelsea-College*.

In 1622 † Dr. Featley married Mrs. Joyce Holloway, who was his parishioner, and resided in a commodious house ‡ in Kennington-lane. Mr. Gataker represents her as "having a comeliness of person and amiableness of countenance above and beyond many, if not the most, of her sex;" and he adds, "that her inside was suitable to her outside—that in her private devotions the rule she invariably observed for many continued years was, prayer four several times each week's day, and six on the Lord's day—and that within some terms of years she had read the whole New Testament twelve times over, and that not slightly and superficially, but so as to observe somewhat that might be useful to her, either out of, or upon, every chapter she read, as evidently appeared by a multitude of notes she left behind her." John Featley terms her an ancient, grave, gentlewoman; and the difference in age between her and her husband was probably great, the Doctor being then about forty. "To promote her spiritual progress in the work and course of grace was," remarks Mr. Gataker §, "her main end and aim in the choice of the doctor, which she manifested by a speech uttered to him at the time of their intermarriage, when she seated him for his life in the house she lived in, his pastoral charge at Lambeth not af-

* He was the third and the last provost of that College. Appendix to Lambeth Palace, p. 21.

† In the Succinct Account it is printed 1642, an error of the press; but it was a lapse of memory in John Featley to mention forty-four for the age of his uncle; and there are other inaccuracies in his Concise History.

‡ The house is at the end of Kennington-lane, at the extreme corner of the parish. It is a copyhold estate, now held by Mr. Martin, which extends to Newington-glebe. History of Lambeth Parish, p. 96, pl. XIII. To the church of Lambeth she bequeathed a faire communion cup to be raised from the sale of her jewels. See p. 266 of these Addenda.

§ Sermon at the Funeral of Mrs. Featley, p. 17, 24, 27, 28.—In Mr. Gataker's dedication of the sermon to Dr. Featley, these expressions occur: "Printed as delivered—only the quotations of ex-otike language, as might be some rub to an English reader, but had been indifferent to yourself, I have removed into the margin, and set on a little more lace there to make the piece somewhat suitable to the rest of my works that are in hands abroad already. So only fourbished I returne it againe entire to you as by free donation your own formerly."

"fording

"fording him an habitation. *I settle thee here for the earth, that thou mayst settle me for heaven.*" The Doctor concealed his marriage for some time, lest, as it is implied, its being known might prevent his continuing any longer at Lambeth Palace; but, in 1625*, he ceased to be domestic Chaplain, and upon an occasion that is not noticed by A. Wood, or in the Biographical Dictionary. It is related, though with a little variation in some of the incidents, both by doctor Leo and Mr. Featley, who however concur in imputing it, in terms of asperity, to the unfeeling treatment of archbishop Abbot.

Dr. Leo's account is, that he and Dr. Featley were at Oxford, as members of the Convocation in the first Parliament of king Charles, when Dr. Featley fell sick, of what Dr. Leo and others of his friends verily conceived to have been the plague or pestilence (his falling ill happening that very week wherein 5000 and divers hundreds died in London), and that Featley was therefore constrained to quit Oxford, and go to Lambeth. How hardly and harshly he was used (remarks the preacher) by a great man of the Church that shall be nameless, *Animus meminisse horret, luctuque refugit*. For, in a manner, he was driven thence, and we were constrained to get him an horse, and two poor men travelled with him: the one on the one side, and the other on the other, did support and stay him up all the way, he travelling on foot-pace, and so brought him home to Lambeth. When we took leave of him (continues Dr. Leo) at Bullington-green, he bid us farewell, complaining that he was like Bucer, a Ball of Fortune†, and so went on his journey, saying with the Psalmist; "Lord, thou tellest my flittings; note these things in thy book, O Lord."

The nephew's narration is, that 'in 1625 the archbishop removed from Lambeth to Croydon, for fear of the plague; where it fell out on a day that Dr. Featley found himself somewhat indisposed in point of health, but endeavoured to shake it off. Howsoever, the bishop was soon acquainted with it (for, great men want not their whispering intelligence); and presently he commanded the doctor's speedy removal out of his house. Honour, and wealth, and age, and the ministerial function, were too weak orators to persuade the Bishop to withstand the fear of sickness and death. The weather was rainy, the way foul, the doctor not well; yet, all that signified nothing, nor prevailed so much with his Lordship as to allow him to stay either in the house or town, or to lend him a coach for his easier and safer journey. The doctor took horse, and, by the providence of a better Lord, rode safely (though with much anguish and grief) to his own house at Kennington‡.'

* In that year he gave to the parish of Lambeth a sun-dial, which was fixed over the church-porch. History of Lambeth Parish, pp. 35, 39.

† *Valete, amici; nunc temporis ego, ut olim Bucerus, sum pila fortunæ, quæ non est omnibus una. Orate pro me, rege, lege, grege. Iterum valete in Domino Jesu.* Leo's Funeral Sermon, p. 29.

‡ Succinct Account, p. 15, 17.

Dr. Leo, trusting to his memory, after an interval of twenty years, has blended the journey from Oxford to Lambeth with the ride from Croydon to Kennington; and, after a lapse of thirty-five years, John Featley seems not to have recollected, that his uncle was first seized with his illness at Oxford; nor, have either of these writers, under a bias from the concern for the sufferings of their friend, made due allowance for the archbishop's apprehensions, in a season so perilous and alarming. His grace might have, and probably had, sufficient cause to be dissatisfied with the thoughtlessness of his chaplain; for, it appears very likely, that, when the Doctor came from Oxford to Lambeth-palace, he found the archbishop had removed his family to Croydon, and followed him thither. But the plague was certainly at that time at Oxford, and it then raged, perhaps more violently, at Lambeth*; and, Dr. Leo admits, that he and others were persuaded that Dr. Featley had caught the infection. Under these circumstances, was not the archbishop justifiable in endeavouring, as far as was in his power, to prevent its extending to Croydon? And the inconvenience and pain the doctor endured in his ride to Kennington was the consequence of his own imprudence, in not retiring, as he ought from the first to have done, to his own house. Happily, his distemper proved to be only a severe cold, accompanied with some dangerous symptoms, but not at all infectious†. By proper medicines, with careful nursing‡, his health was re-established; and, on his recovery, he deserted the service of the archbishop, and removed his books from the Palace.

His own sufferings, and a sense of the general calamity, giving a turn to the doctor's thoughts, though not to his inclination, wrought a change in his wonted practice of writing. He confesses that polemical divinity was to him a delightful exercise; but that, being out of tune with his body, and having a shaking weakness, he could not stretch the jarring strings of controversy; for which reason, the public service of the Church being unfrequented on account of the direful visitation of the plague, he composed, for the closet, a manual of instructions, hymns, and prayers, which he called, "Ancilla Pietatis, or the Handmaid to private Devotion§." The book had a very favourable acceptance; for, before the

* The plague was then brought to Oxford by Sir James Hufsey, one of the Masters in Chancery, who died at New College the first night after his arrival; and, shortly after, Dr. Chaloner, principal of Alban Hall, who had supped that night with Sir James. Life of the Earl of Clarendon, p. 6. In July, August, September, and October, 1625, 485 persons were buried at Lambeth; but, in the same months of the preceding year, there were no more than 93 burials. Parish Register.

† Ancilla Pietatis, Preface to the Reader.

‡ Whereas she (Mrs. Featley) had a pretie skill in matter of physick and chirurgie (as, indeed, what was she not skilled in?) in this kind she was exceeding helpful by waters and medicines, as well as advice to such poor souls as were not able to entertain physicians, or the cost of procuring physic, being not only as physician, but apothecary to them. Gataker's Sermon, p. 27. Lloyd in "Worthies," p. 529, commends Featley's faithful adherence to his flock during two great sicknesses, in one of which he says he composed "The Handmaid to Devotion."

§ His own Account in the Preface to Ancilla Pietatis.

year

year 1676, it had passed eight editions. It is certainly a compilation that has considerable merit, though now superseded by works superior in kind. It consists of Parts and *Supparts*; and *multivarious* * are the divisions in this treatise, as well as in his sermons. This was a form of composition much in use in that age, and followed by Dr. Featley, notwithstanding he was aware, that over-curiously to divide upon division, and subdivide subdivisions, was *frusta facere, non membra*, to mince and not rightly divide the word of truth †. He has, however, in his "Handmaid to Devotion," judiciously avoided the profusion of learning displayed in his other works; and it is much more free from the quaintness of expression, and jingling of words, which abound in his sermons ‡. Two specimens of his punning cast have been already given; and the reader may find two more extravagant instances of it in the Proems to a Sermon preached before the Salters' Company, and to a Sermon preached in the Temple Church.

A. Wood relates, that in "Ancilla Pietatis," or in the "Practice of Extraordinary Devotion," afterwards printed with it, Dr. Featley makes the story of St. George, the tutelar Saint of England, a mere figment, for which he was forced to cry *peccavi*, and to fall upon his knees before archbishop Laud. The passage referred to, which Wood, it may be concluded, had not examined, is in the second treatise, under the defence of feasts; and is as follows: 'There is no reason that Arian George, or Becket the traitor, should have an holyday kept for them, who were far from being holy themselves.' As to the humiliating, unmanly, submission to Laud, the Oxford historian is, perhaps, now the only voucher for the authenticity of the tale; but, in a marginal note to a subsequent edition, the doctor thus defended himself; "I speak of George of Alexandria, the great opposite of Athanasius, and intruder into his seat, not of any George that either was, or is supposed to have been, a Martyr in Dioclesian's days;

* A new compound, as the Doctor owned, made by him to translate a compound, *πολυποικίλος σεφία* Θιζ. Ephes. iii. 10. Clavis Mystica, p. 69.

† In his sermon, preached on the Gowrie's conspiracy, before the archbishop, and divers Lords and persons of eminent quality, August 5, 1618, from Psalm lxiii. 9, 10, 11, he intimates, "all which verses, together with their several parts and commaes, even to the least iota or tittle, by the direction and assistance of God's holy spirit, I will make use of in my application, if I may intreat your grace (here he bowed to his grace) and your honourable attention (here he turned to the Lords) for a while in their explication." Clavis Mystica, p. 54.

‡ Upon so serious and affecting a topic as the death of Dr. Abbot, bishop of Salisbury, under the excruciating pains from the stone, Dr. Featley could not forbear writing this contemptible pun: "The hour-glass of his life run out the sooner for having the sand or gravel thereof stoppt." Fuller, Ch. Hist. B. X. 48, who refers to Featley's Life of the Bishop, p. 549. "The favouriness of his sermons, not altogether wit, for that had been to feed his hearers with sawce instead of meat; nor altogether with disputation, for that were to feed them with stones instead of bread; but setting before them wholesome doctrines, in an exact method and acute exactness." Lloyd's Worthies, 528-9.

“ wherefore, I marvel, M. P. H. (Peter Heylin) in his last edition of his defence of St. George, traduceth this passage, fith I impugn not his martyr, nor hath he reason to defend this confessed Arian.” Not but that there might be a misunderstanding and coolness, if not an open rupture, between the primate and Dr. Featley. Laud could hardly avoid being offended, that the rector of a church, contiguous to the walls of his palace, should persist in a refusal to turn the communion-table altar-wise *; and to this incident there is an obvious allusion in the following passage of “ The Gentle Lash :” ‘ This courageous member of the Assembly (meaning Dr. Featley) lookt the lion in the very face; nay, when he ro’d he trembled not, whose *holy table*, when all turned altars, was *no move-able*.’ Besides, Dr. Featley was a witness against the archbishop, upon the charge of his having made superstitious innovations in Lambeth Chapel. The point respecting which he gave evidence (and Sir Nathanael Brent concurred in it) was, ‘ that, in the time of Archbishop Abbott, there was *no credentia* on the South side of the Communion-table, no bowing to the table or altar, no use of copes †.’

The convocation at Oxford, in the beginning of king Charles’s reign, was not the first of which Dr. Featley was a member ‡; for, Dr. Leo mentions their having also served together in the two last convocations of king James, of precious memory, to whom they had the honour of being chaplains: and, as Dr. Leo’s account exhibits a trait of the principles and spirit of himself, and of his friend, and notices likewise an association that I do not recollect the having read in any detail of these Synods, it shall be inserted in his own words: ‘ In which convocations five-and-forty of us, whereof he (Dr. Featley) was chiefe, made a solemn covenant among ourselves, to oppose every thing that did but savour or scent never so little of Pelagianisme §, or Semi-Pelagianisme. And being elected by the clergie of Surrey for to be a Clerke of the Convocation for this present parliament, and hearing me make protestation in the face of that clergie (an occasion being offered) in these terms, *Atque odi ego Arminianismum ac Bellarminianismum*, came and embraced me in his armes, and said, “ Well said, good brother, I protest and will swear the like ||.’

On this head see pp. 259, 260, of these Addenda.

† Rushworth’s Universal Collections, vol. II. p. 280.

Featley was chosen proctor for the Church of Rochester in Convocation, Jan. 8, 1620. Reg. Eccles. Ross. VI. fol. 93. He was proctor for the diocese of Winchester 1640. Act. Convocat.

§ Dr. Featley wrote against *Arminius*, and all his rabble, shewing demonstratively, that their tenets hey had from the patches and pieces of *Pelagius*, that Welch heritique, a monk of *Bangor*, whose name was *Morgan*, for *Pelagius* in Latine, and *Morgane*, in the Welch idiome, signify both one and the same party, that is to say, *Mor-gan*. *Mor* is more, and *gan* is *juxta mare*, or *Accola maris*: one of the shires in South Wales being called *La Morganshire*, for that it is situated all along the sea-coast. Leo’s Sermon, p. 24.

Leo’s Sermon p. 225.

among

Lambeth parishioners, whom he styles Semi-Separatists. He waited divers weeks upon the Committee; and, at length, March 10, 1642, when M. White was in the chair, he was called into the Exchequer Chamber to answer to the charges.

Previously to his entering upon his defence, the Doctor solicited protection for his person and estate during his attendance, according to the custom of all Courts; averring, that he could not come and depart without evident danger of his life, and offering these reasons as the grounds of his fears. 'The next day,' said the Doctor, 'after the bloody fray at Lambeth, as I landed at the staires, there a souldier, that stood sentinell, one Alexander Bagwood, holding his musket at my brest, charged me, before divers of the parish, that I was he who kindled the late fire, of whiche words of his I tooke present witness, and promised to call him to an account for them. On Tuesday following one of the souldiers of Captain Andrewes his company, being asked when they meant to leave the *Court of Guard at Lambeth*, said, they meant not to go away *till they had made an end of me*; this *Thomas Adams* testifieth upon oath. On Wednesday, being the fast-day, one of *Kennington* told a Gentleman, my neighbour, that she hearde the souldiers speake, amongst themselves, *that they had missed their mark; and that they did looke for me, if they could have met with me*. The Monday following, one of the parishioners sent me word, that a gentleman in her hearing reported, that some of Captain *Andrewes* his company said, they had a warrant to plunder me*.' This reasonable application was slighted by the Chairman, who hinted, he knew nothing of the matter; and, therefore, required the Doctor to answer to his charge.

His general answer to all the articles was in the negative, so far as they contained any offensive matter or criminal, punishable by any law of God or man, civil, canon, municipal, or common; and, he observed, that they were patched up together by a tailor of two names, who was the accuser by the name of *Ambrose*

'the value of it: wee do upon certain knowledge and true information, certifie all those whom it may concern, that the said barn, being full of corne, besides three bay of stabling, built by the said Doctor himself, all valued at two hundred and eleven pounds, or thereabouts, as it was then prized by some of the parishioners appointed to that purpose; were all burned downe to the ground the tenth day of November last, by the Parliament's forces then quartered in the said town. And wee further certifie, that this losse fell above five weekes after the death of *M. Henry Leerwood* (to whom the said parsonage had been farmed), and when the said parsonage was in the doctor's hands, before he had farmed it to any other. In witness whereof we have hereunto subscribed our names, the first day of October, 1643.

' John Needler, George Colle,

' Thomas Needler, Henry Colle.

' Edmond Biddle,

' The Mark *M* of William Wells.'

* Spongia, p. 2.

Glover,

Glover, but brought for a witness by the name of *Ambrose Andrewes*—that he had had time enough to have stitched them better, having confessed, that he had been a twelvemonth about them, but that they were miserably botched, having neither order, nor coherence, nor sense, in them*.

The sixth article of the offences imputed to Dr. Featley was as follows: ‘When the doctor was demanded what moneys he would give or lend to the King or Parliament, he used delays in giving an answer, and at last would do nothing, and further, being demanded, by one of his parishioners, whether it were good to lend, he answered him it was not safe for him to give or lend.’

Answer. ‘I never denied to give or lend to the King or Parliament; but it is true, that seeing contrarie commands both published in print from his Majesty and the high court of Parliament, I desired at the first that the collectors would repaire to the knights, ladies, and others of the chiefe rank of the parish, and shew me what they gave or lent, which they refused to doe: but, when they came a second time unto me, I appoynted them to meet me at the vestry, the Tuesday following, and there I would resolve them, but they never came unto me, yet certified that I denied to give or lend, and would have certified also, that I dissuaded others, but Mr. Clay, one of the collectors, struck that clause out, saying, there was no reason to certifie that as from me, which they never heard me speake, but onely another man was said could affirme as much. To the accusation itself of not lending money, my answer is, that when Colonel *Urrey* was at *Acton*, he lay in my parsonage-house; and his souldiers not content with such corne and hay as they received from my farmer at their owne price, demanded the keys of the great barne, and had them in their hands for foure days, in which time, through the carelessness of one of the souldiers that lay in the barne (if not purposely), the stack of corne was set on fire, and the whole barne and two stables were burned downe to the ground; the loss thereof, estimated by divers of the parishioners, was two hundred and eleven pounds at the least. Besides this, when the maimed souldiers were placed in the Savoy, my whole stipend was layd out towards the buying of beds for them. In which consideration, I conceive, that this honourable committee will hold me excused from any further gift or loane, being not presently furnished with money, and having no temporal living nor ecclesiastical dignitie, deanery, archdeaconry, or prebend.

‘For that one of the parish whom they affirm I dissuaded from lending to the King and Parliament, I desire that he may be called face to face. In the mean while I offer this certificate under his own hand: “Meeting D. *Featley* about *S. Margaret’s Hill*, by and after M. *White*, M. *Good* and some others were appoynted for *Lambeth* parish, to see what the inhabitants would do upon the propositions: after other discourse, I demanded of Dr. *Featley* what he thought of it; he replied, that he thought the businesse would speed the worse, because they had

* *Spongia*, p. 4.

"made choice of such men as were not beloved in our parish, nor came to our church: but whereas it is reported, that D. *Featley* should dissuade me or any other to my knowledge, it is falsely suggested, for beyond my ability I freely lent 58li. *Per me* Neariah Mormay."

It is observable that Dr. *Featley* mentions his not being possessed of any private fortune; and that he must consequently have expended or distributed the profits of his two benefices; and, on its being objected that he was a Pluralist, and not content with one living, the reply was, "What *hospitality* the revenues of *Aston* and *Lambeth* produced, *Newington* will inform you. And time may tell you, whether the new *incumbents* bring not the year about with fuller purses*."

In his defence, he endeavoured to avail himself of his talent for close and pointed reasoning; but he desisted, or rather forbore using it for a few minutes, on being told by a member of the House of Commons, who happened to be present,—"Doctor, you forget yourself, you think you are in the schools," or words to the like effect †. To the competency and credibility, as witnesses, of John Goad, Ambrose Andrewes, Edward Searles ‡, and John Hopkins, he made several objections; and he urged particularly, that they were all indicted at the sessions for voluntarily and obstinately absenting themselves from divine service in their parish-church. But Mr. White overruled the plea, and refused to hear a single witness in the doctor's behalf §. By so partial a Court a presumed delinquent was not likely to be acquitted; and the result of the enquiry was, that four only, who were all that attended of the seventeen of which the Committee consisted, voted Dr. *Featley* out of his living, and appointed another person to officiate for him. The report of this order was deferred for more than two months; but, July 11, M. White, or some other person, made a relation to the House of Commons, of which the following is an abstract: "That Daniel *Featley*, D. D. rector of *Lambeth*, hath not only endeavoured to corrupt his parishioners by his superstitious example of bowing toward the East in his church ||, and constant bowing at the name of Jesus, and refusing to give

* Gentle Lash, p. 8.

† Spongia, p. 6.

‡ Searles confessed that the cause of their preferring articles against Dr. *Featley* was to stay the prosecution of a bill against him, the said *Searles*, at sessions, and said, that, if the doctor would take off the indictment, the articles against the doctor should soon be with-drawne: this is testified by *Tho. Pybus* and another. Spongia, p. 25.

§ Mr. White was a Councillor at Law, and said not to be much better at bar than able to dispute arguments with that excellent divine, Dr. *Featley*. Sanderson's History of King Charles I. p. 626. He calls White the other's kinsman, meaning, I suppose, that he was related to White, the Patriarch of Dorchester.

|| "For bowing towards the East," answered the Doctor, if they meane thereby bowing towards the communion-table, at coming into the church, and going out, though some of good account in the church both approve and use it, yet neither I nor my curate ever doe so. But true it is, that, as my

"pewe

‘ give the sacrament of the Lord’s Supper to such as would not come up to the rayles
 ‘ to receive it *, and by his superstitious doctrine, that it is blasphemy and igno-
 ‘ rance for any to speak against bowing at the name of Jesus, and that they that
 ‘ pulled downe, and spake against the rayles about the Communion-table, are of the
 ‘ seed of the serpent, and enemies to God : but also hath expressed great malignancy
 ‘ against the Parliament, and the proceedings thereof, &c.’ But, on the order for
 sequestering the parsonage of Lambeth from Dr. Featley being put to the question, it
 was resolved negatively. Notwithstanding this resolution of the House of Commons,
 a substitute of Mr. White, of Dorchester, read, November 9, in Lambeth church,
 a paper, in which the Doctor was charged formally with the articles, and they made
 the ground of a sentence of sequestration pronounced against him, September 29 †.
 Dr. Featley made no other reflection upon his sufferings than the answer he gave
 Mr. White, the chairman, when he told him he must suffer :

Nec mihi ignominiosum est pati, quod passus est Christus ;
Nec tibi gloriosum est facere, quod fecit Judas ‡.

One of the charges against Dr. Featley, not noticed in the report, was, his ha-
 ving preached but seldom to his people ; but, in his answer, he declared, that he had

“ pewe is made, I kneele towards the East, as in the pulpit I doe towards the South, but without any
 “ manner of superstition : some way I must bow, and I understand not but that it is as lawfull to bow
 “ or kneel towards the East, after the manner of Jewes, so it be not done with any opinion of holinesse
 “ or devotion to any part of the heaven, but in honour to him who made heaven and earth.” Spon-
 gia, p. 9.

“ Answer : Upon occasion of a sermon preached by a punie divine at *Lambeth* in my absence, who
 “ said that *Lambeth* was the most superstitious place that ever he came to ; for, whensoever he named
 “ Jesus, they either bowed the head or knee, or put off their hats, which he affirmed to be a Popish
 “ innovation and idolizing. I the next Lord’s day after, at the earnest intreatie of the prime gen-
 “ tlemen of the parish, in my sermon apologized both for the canon of the church and the practise of
 “ our parish, &c. &c.” Ibid. p. 6.

* ‘ The truth is,’ says the Doctor, ‘ I never repelled any for not kneeling ; onely I remember, that a
 ‘ prachant youth, a ’prentice to *Ambrose Andrewes*, coming to the rayles, refused to kneele ; and when
 ‘ I admonished him thereof, that he should not give scandal to the communicants who were all upon
 ‘ their knees, but conforme himself to the humble gesture prescribed by the church, and he, notwith-
 ‘ standing, would not so much as bow a knee, I passed him for the present ; but, when afterwards he
 ‘ presented himselfe againe to the same communion, and I sawe tears in his eyes, I came to him and
 ‘ demanded of him, whether he came prepared, and refused to kneele morely upon *scruple of conscience*,
 ‘ and, when he seriously affirmed that he did so, I gave him the communion, and wished him to come
 ‘ to me the next day to take away his scruples ; and when he came, because *Andrewes* his wife had
 ‘ said before many, that this apprentice of theirs could make a better sermon than I, I examined him in
 ‘ point of catechism, and found him tardy and ignorant enough. Spongia, p. 10.

† Spongia, p. 28.

‡ Lloyd’s Worthies, p. 130.

been a constant preacher, in England and in France, for thirty-two years at least; that, in the last year, he had preached sometimes twice, and sometimes thrice, in a week, though not so often at Lambeth, partly by reason of a two-months attendance at Court by command of the Earl of Essex, and partly in regard of a double task, recommended to him by some members of the House of Commons, to write two books; and, he remarked, it might be true, he had seldom or never preached at Lambeth church* in the hearing of the witnesses, five of them not having been at church during divine service for nine months †.

Featley's refusal to assent to every clause in the solemn league and covenant, and his corresponding with archbishop Usher, who was with the king at Oxford, occasioned his imprisonment. On the latter account he was deemed a prevaricator, a court spy, and a traitor to the Assembly; and the charge was founded on an intercepted letter to the archbishop, termed by the doctor an unsealed note, that was drawn from him by a wile. He averred, that it discovered no secret, nor laid any imputation on the Assembly, or Parliament; and that, so far from containing any offensive matter, or being subject to any just exception or censure, the close committee, who exactly perused it, had forwarded the original to the primate of Armagh. But a false copy was previously taken, and such additions made by the transcriber, as had a tendency to serve the cause of the party, and to prejudice the doctor in the opinion of his adversaries. It was attributed to him, that he had solicited for a deanry, which was to be the recompence of his perfidiousness. The precise words in the letter were: "I understand that a deanry of Westminster, and a prebendary of Canterbury, are now void, and in the king's gift. If you think meet, you may put in in the first place for yourself, and in the second for your friend;" an expression which rather imports his aspiring no higher ‡ than to a Prebendal Stall §.

The only signature to the letter was the initial letters of the Doctor's name, in Greek characters Δφ. This was omitted by the counterfeitor, who being (observes the writer of "The Gentle Lash") a meer Englishman, took it for a sheep-mark; and, when communicated to Parliament, the House of Commons were puzzled to interpret it. At length, it was most ingeniously decyphered by Sir Walter Earle, who said, that 'Phi Delta stood for *Fidelity*, yet, because Delta stood above

* Lloyd (Worthies, p. 528.) says, that Dr. Featley was much respected for his constant preaching; having not missed the morning sermon, as then observed, for five years together. The wife of Mr. Ambrose Andrews told one of her neighbours, that at Lambeth church they had nothing but pottage, and that they must go to London for roste meat. Spongia, p. 25.

† Spongia, p. 13.

‡ Gentle Lash.

§ His witnessing against archbishop Laud and his suing for the deanery, "are," observes Walker, (Sufferings of the Clergy, p. 170,) "blots which cannot be wiped out." For the former, see Heylin's Life of Laud, p. 51; and, for the latter, see Clarendon's Hist. vol. II. p. 286. See also Heylin's History of the Presbyterians, p. 463.

* Phi, it signified *Malignancy*.⁹ September, 1643, he was committed to Peter-house; his own house, library, and goods, being first seized on *, and his estate sequestered.

Whilst in confinement, from a desire to forget his own unsufferable pressures, and to divert his mind from commenting on his deplorable state, the doctor composed his famous treatise of "The Dippers Dipt †, or the Anabaptists ducked and plunged over Head and Eares, at a Disputation in Southwark ‡." In the Epistle Dedicatory to the two Houses of Parliament §, he apprizes them, that "Still there will

* Prefixed to *Spongia* is an address from the printer to the reader, of which this is a part: "A friend of his (Dr. Featley) since his confinement to *Petri Vincula*, visiting his desolate house at *Lambeth*, found there those, who, in *Sylla* the dictator's dayes, were tearmed *señores bonorum*, but now sequestrators, rifling the roome, and plundering the study and garden, and robbing him of choycer flowers out of the one than *eminentes* or *tulips* out of the other. Among which he culled these which I offer to thy view; and if, as *stolne waters are sweet*, so stolne flowers are the sweeter, these cannot but please thee; for they are snatched out of the harpies talons, and now *steale* to the presse. Accept this posie for the present, and I hope ere long to present thee with a garland of the like." The famous Mr. John White got an order for Doctor Featley's library in lieu of his own, which had been seized at Dorchester by order of Prince Rupert. Lloyd's *Sufferings of the Clergy*, p. 169. Mr. White was to keep and enjoy this library till Dr. Featley could get back the other from Prince Rupert's soldiers. Wood's *Athen. Ox.* II. 115.

† Prefixed to this treatise is an epistle, thus addressed, "To my reverend and much esteemed friend Mr. John Downam." Newcourt (*Repertor. of Diocese of London*, vol. I. p. 402.) imagines John Downam to have been brother to Dr. George Downam, Rector of St. Margaret Lothbury, and to have succeeded him in that living in 1602. He adds, he was Bachelor of Divinity, married the widow of Dr. Thomas Sutton, who was a man of great piety, but drowned coming from Newcastle, August 24, 1623. Sutton's *Lectures* on the first chapter of the Romans were, he says, published by Mr. Downam, whom he takes to be the same John Downam who was admitted rector of Allhallows the Great, Nov. 30, 1630, though then but Master of Arts. *Ath. Ox.* vol. I. p. 850. In *Clavis's Mystica*, p. 143, it is mentioned that G. Downam preached a sermon at the consecration of the Bishop of Bath and Wells.

‡ "Dr. Daniel Featley published a violent, false, abusive piece against the Baptists, whom he mortally hated; and, at the beginning of the book, a plate, representative of the people against whom he wrote performing the ordinance of baptism. Ministers, the administrators, and both men and women, the receivers, of baptism, are represented as stark naked in a river, and the Ministers are thrusting the people's heads down forward into the water. Such a sight had never been since the world began, and, if Dr. Featley supposed the baptists administered the ordinance so, we are obliged to suppose he knew nothing of the matter. Claude's *Essay on the Composition of a Sermon*, with Notes, by Robert Robinsan, vol. II. p. 98.

§ Dated from prison, in the Lord Peter's House in Aldersgate-street, Jan. 10, 1644. The preface to the reader is subscribed, *Calend. Jan. 1645. Thine in the Lord Jesus, D. F. Prisoner in Peter House.*

‘ be use of an *arming sword*, not of war, but of justice, to cut off superstition and idolatry on the one side, and profaneness and sacrilege on the other; Heretiques with one edge, and Schismatiques with the other; and that, of all Heretiques and Schismatiques, Anabaptists ought to be most severely punished, if not exterminated and banished out of the church and kingdom.’ Thus, while smarting himself under the rod of persecution for his religion, so inattentive was Dr. Featley to the rights of conscience, or so ignorant of the Spirit of the Gospel, as to be a virulent abettor of persecution.

However severe might be the distresses endured by this eminent polemic, both from his imprisonment and from his bodily complaints, there is another proof that he felt himself able to *stretch the jarring strings of controversy*; since he then published his remarkable challenge * against the puritanical divines of the day, in which he offered to maintain, by disputation or writing, three conclusions, in vindication of the articles of Religion agreed upon by the Convocation in 1562, and ratified by queen Elizabeth, of the discipline of the Church of England as established by many acts of parliament, and of the Book of Common Prayer, with a proposal for a few alterations. Prefixed to the challenge is his Manifesto † against a false

* Neale’s History of the Puritans, vol. II.; and Grey’s Answer to Neale, vol. II. p. 108.

† “ Whereas a false and scandalous report is *bruted* by the Semi-Separatists and Anabaptists, and readily entertained by divers *zelots* of the *new Reformation*, that I, who have preached and printed so much against Popery heretofore, now, in my old dayes, being ready to leave this world, have fallen away from my holy profession, and am in heart a Papist, there being found very many Popish bookes in my study. And because I have learned from the mouth of *St. Jerome*, that though other wrongs may be put up and answered with silence, committing the revenge thereof to the righteous Judge *injustissime judicato justissime judicatur*; yet that *in suspitione hæreseos neminem oportet filere*, that no man ought to be silent when he is charged with heresie: I have thought fit to make known to all whom it may concerne, that, being chosen Provost of *Chelsey-College*, I have, under the broad seale of *England*, a warrant to buy, have, and keepe, all manner of Popish bookes, and that I never bought or kept any of them, but to this end and purpose, the better to informe myself to refute them; and for my judgment and resolution in poynt of religion. I professe, before God and his holy Angels, and the whole world, that what I have heretofore preached, written, and printed, against the errors, heresies, idolatry, and manifold superstitions of the Romish Church, is the truth of God, and that I am most ready and willing, if I be called thereunto, to *signe and seale* it with my blood. And whereas I am certainly informed that divers lecturers and preachers in London, and the suburbs, who have *entred upon the labours* of many worthy Divines, and reaped their harvest, doe, in their *owne pulpits*, after a most insolent manner, insult upon them, demanding *where are they now that dare stand up in defence of Church Hierarchy*, or book of Common Prayer, or any way oppose or impugn the new intended reformation both in doctrine and discipline in the church of England; I do here protest that I do and will maintain, by disputation or writing, against any of them, these three conclusions. 1. That the articles of Religion agreed upon in the year 1562, by both houses of Convention, and ratified

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a false and scandalous report bruited of his having fallen away from his holy profession, and being in heart a Papist.

As the doctor was in an infirm state of health before he was deprived of his liberty, it may be concluded that a close imprisonment of more than eighteen months increased his disorders, which were asthma and dropsy, and hastened his end; nor was it till six weeks before his death that he obtained leave from the Parliament to remove to apartments at Chelsea for the benefit of the air. Dr. Leo saw him twice after this temporary release (for he died on the very day he had engaged to return to Lord Peter's House); and on the second visit Dr. Featley complained of the cruel and groundless clamour that was circulated of his being out of his mind. He referred to the well-known story of Sophocles as a similar case, whom the magistrates had debarred from the management of his affairs, on the accusation of his sons that their father was distracted; but who obtained a reversal of the judgement by a recital of his *Œdipus of Colonos*, and his then desiring to know, whether that tragedy, which he had just before finished, could be the composition of one who was insane—"So," said Dr. Featley, "I shall leave such notes behind me, "quoted in this time of my weaknesse, for, *each day has its line (nulla dies sine linea)*, that no sober person will conceive to be the meditations of a madman*."

Dr.

"by Queen Elizabeth, need no alteration at all, but only an orthodox explication in some ambiguous phrases, and a vindication against false aspersions. 2. That the discipline of the Church of England, established by many laws, and acts of parliament, that is, the Government by Bishops (removing all late innovations and abuses in the execution thereof) is agreeable to God's word, and a true ancient and apostolical institution. 3. That there ought to be a set form of public prayer; and that the book of Common Prayer (the kalendar being reformed in point of Apocryphal saints and chapters, some rubrics explained, and some expressions revised, and the whole correctly printed with all the psalms, chapters, and allegations out of the Old and New Testament, according to the last translation) is the most complete, perfect, and exact, liturgy now extant in the Christian world. Memoir, pp. 9, 10, with a few corrections from the Spongia, p. 32.

* In Dr. Leo's Funeral Sermon, p. 27, is this passage: "Further, he told me he was writing, and I encouraged him with *Βάλλ' ἔγραψεν*. Indeed the lovely voyce in preaching moveth more, yet a man's writing teacheth more. For, it gives a man leave to pause on it, and doth not strike the eares only and then away: words have wings, *εἰς ἀποστάσεις*; writing reacheth those that are far off, words those that are neere: words reach only to them that are alive, writing to them them that are unborne. He that speaketh profiteth his own congregation; but he that writeth profiteth all: he that speaketh, for an houre; but he that writeth, for ever." Leaves, however, are upon the wings of Time. Of the many books composed by Dr. Featley, some have most probably entirely vanished; and how few of the remainder are noticed even in the Chiswell-street catalogue, containing hundred thousands of volumes! Featley Redivivus, with the Succinct Account of the Author, by his nephew, the compiler of this article luckily found in Sion-College Library, where he also met with Mr. Gataker's sermon at the funeral of Mrs. Featley.

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Dr. Featley died April 17, 1645, within six days after this conversation; and Dr. Leo adds his having been assured, by credential witnesses, that he departed this life like a sound and faithful Protestant, living, and professing at his end, that he died in the faith and religion of the Church of England established by many Parliaments*.

In the last prayer mentioned to have been said by him a few hours before his death are these words: "Lord, strike through the reins of them that rise against the Church and King, and let them be as chaff before the wind, and as stubble before the fire; let them be scattered as partridges on the mountains, and let the breath of the Lord consume them; but upon our gracious sovereign and his posterity let his crown flourish." Supposing this prayer not to have originated with, or not to have been heightened by, one of the many of that sect to whom Featley had rendered himself extremely obnoxious; it must be admitted, that expressions so irascible and resentful were blameable in a Christian near the hour of his dissolution. How different was the temper of mind displayed by Bishop Jewel in the same awful crisis! And yet he had long been a spirited and judicious controversialist against the Papists, who were in his time most inveterate enemies to Church and State. The closing scene of this amiable prelate is thus represented by the historian of his life, but probably the passage had escaped the recollection of Dr. Featley: "Valerius Maximus writeth of Sylla, that it was hard to say whether he or his anger were first extinct, for, he threatened his enemies dying, and died threatening: but, on the contrary, it may be said of this servant of Christ Jesus, it is hard to determine, whether his natural heat, or his zeal, was first extinguished, whether his prayers or his soul first arrived at heaven; for, he died praying, and prayed dying. His last words, worthy to be written with a pen of diamond, never to be rased out, were these: *A crown of righteousness is laid up for me, Christ is my righteousness: this is my body, this day quickly let me come to thee, this day let me see thee, Lord Jesus* †."

In pursuance of the directions in his will, the Doctor was buried, April 21, in the Chancel of Lambeth Church, and the sermon at his funeral preached by Doctor Leo, who had not, he said, thirty hours to prepare himself for the business, and expressed a wish that it had been undertaken by some strong young champion

The many editions of "Ancilla Pietatis" have been noticed. But I am not aware that any of Dr. Featley's sermons have been reprinted, except the xxii.^d in "Clavis Mystica," (12^o, 1708), which was preached at Mercers chapel at the funeral of Master Benet, merchant. The title is, "Philip his Memento Mori, or the Passing-Bell." The text, Deut. xxxii. 39. And, at the conclusion, he strewed these flowers upon the hearse of their brother, who lay asleep before them in his winding sheet—the rose, the emblem of charity—the lily, the emblem of purity and chastity—the violet, the emblem of humility.

* Leo's Sermon, p. 26.

† Ibid. p. 28.

of the Church, and not imposed upon a veteran worn out *, almost decrepid and toothless, one so far from eloquence, that he had not so much as elocution †. But,
as

* Dr. Leo was hardly under seventy years of age, having, as he observed, p. 1, preached the gospel seven and forty years in court, city, country, and beyond the seas.

No other certain information concerning Dr. Leo has the compiler of this article hitherto obtained than from the sermon preached at Featley's funeral; though he is not a little inclined to believe that he might be the same person with *William Loe*, mentioned by Walker (*Sufferings of the Clergy*, part II. p. 33) to have been of Oxford, head master of the grammar-school at Gloucester, Chaplain to King James, and pastor of the English church at Hamburgh; and also noticed by B. Willis, (*History of Cathedrals*, vol. I. p. 743), as being instituted Sept. 30, 1602, to the fifth prebend in Gloucester Cathedral, and to have died in 1648, at Putney in Surrey. By a signature in the parish-register of Putney he appears to have been a preacher there in 1624. *Environs of London*, vol. II. p. 468. Lloyd, in *Worthies*, p. 690, mentions Dr. Leo as being chaplain to the Dutch Ambassador.

Much greater variations in pronouncing and writing of surnames than between *Leo* and *Loe* are often to be met with in that age; and it appears, from Leo's sermon, that he was a preacher beyond seas, and that he was Chaplain to King James I. Wandsworth and Putney being contiguous parishes, it is not unlikely that the doctor, after he ceased being preacher at the former place, might remove to the latter; and, as by his report of himself he was far advanced in years in 1645, his decease in 1648 is not in the least improbable. And, supposing him to have been an ejected prebendary of Gloucester, that was a title not to be assumed in the title-page of a sermon printed in 1645. We are informed by a journalist of that time, that, on Dr. Leo's preaching upon the text, "Adam, where art thou?" he was "answered by one Mr. Adams, Loe, here am I." An incident which shews the pronunciation of his name, though he spelt it Leo. *Lysons*, vol. I. who cites at his authority perfect passages, April 15, 1545.

Passages in Leo's sermon in which he speaks of himself.

Page 1. "It is not my mind, nor meaning, neither was it ever my manner, I having now preached the gospel seven and forty years, in court, city, country, and *beyond the seas*, to trouble mine auditors with any long or large beginnings."

Page 25. "I had the honour, with doctor Temple, doctor Bernard, master Francis Taylor, and others, to be returned and joyned in the commission for pious uses, with worthy Sir John Lenthall, Knight, and other Justices of Surrey.

"We (Dr. Featley and Dr. Leo) served together in three convocations; to wit, the last two of king James, of pious memory, to whom we had the honour to be *chaplains* in ordinary."

Page 29. "At my returne out of Germany, I with four merchants of *Hamborough*, and two of my people coming to Embden, took into our waggon a licentiat^s in the imperial or civil law, &c."

Page 23. In this page Dr. Leo thus notices a son: Some seven yeeres sithence I had a son, fellow of Trinity in Cambridge; who being traveller for his college, I kept at Paris for a time *habitu dementif- fimo*, in an uncouth habit, that he might not be knowne; and he resorted daily, and had conference in the Cleremont with the Jesuits."

† *Emeritus miles*, and almost a *Silicernium*, a man *mere edentulus*. But *cum nemini obtrudi potest itur ad me*—Yet, rather than I would wave the memorial of my endeared friend, I resolved to undergo

^as it should seem, not a more proper person could have been selected for the employment, the preacher having been in habits of intimacy and friendship with the deceased thirty-seven years, and twenty of them passed at so small a distance from each other as Wandsworth from Lambeth.

He has represented Dr. Featley as being, in his nature, meek, gracious, affable, merciful; and mentions his having a proof of his friend's sincerity to the poor, when they had the honour of being returned with Sir John Lenthall and others, Justices of Surrey, in a commission for pious uses. The frontispiece to his sermon is the model of a monument, and also an epitaph, the one never set up, nor the other engraven. "There is a book," says Aubrey, "called, The Dipper Dipt, writ against the Anabaptists, printed since his death, where the graver hath made a handsome monument* for him, but no memorial in the church." This book has also his portrait by W. Marshall, which is mentioned but not described †, by Granger. Before the Restoration, it was not likely that any such tribute

the censure of the judicious for my plainness and simplicity, of which qualities the next paragraph is a specimen. "Truly I could willingly take up the lamentable cry of *Elisha* for *Elijah*, he crying, *O my Father, my Father*; and I lamenting, *O my Brother, my Brother*, the chariots of *Israel* and the horsemen of the same; for, we have lost a chiefe chariot of our churches, and an horseman of the state; not of the pike, but of the pen; but why should I or any lament for him? of whom I may say to you all that distich which old *Ennius* said at his death, and that with very little alteration,

"Nemo illum lachrymis decoret, neque funera fletu.

"Faxit. cur? volitat dicta per ora virum."

Apoc. iv. 6. former part, is the text of Dr. Leo's sermon. Prefixed to the sermon is a copy of the verses printed in the History of Lambeth parish, Appendix, p. 62; 'In Obitu reverendi viri, Danielis Featlei, sacre Theol. Doctoris, et Eccles. Anglic. Prepuatoris acerrimus,' and subscribed "E Schola Regia Westmonast. Sic flevit F. Gregory." And there is added a Greek Extempore dekaestick, in honour of Dr. Featley, by Jo. Harman, Oxoniensis.

* Engraved in the History of Lambeth Parish, vol. V. p. 59. In the plate, prefixed to Dr. Leo's Sermon, there is not any representation of lightning; and Resurgam; and Matt. xxv. 36. are not engraved. The other text is printed at length over the figure.

† This also is engraved in the History of Lambeth Parish, plate V. It is an oval (29), with a ruff, and in the clerical garb; his hair clipped short; one hand on his breast, in the other a Bible.

At the upper corner, are his arms, a lion rampant Sable between 3 fleurs de lis; and his crest, a lion rampant Sable, holding a fleur de lis between his paws. At the bottom, on one side a candle, just lighted, with a book open; on the other, a hand extinguishing the candle, and another closing four books. Under the whole are these lines (not printed in the History):

"O sancta Imago digna cui cultum ferant
Quincunque amant Featleijum,

Erat

bute of eulogy should be suffered to be paid to a then unpopular character; and, afterwards, Dr. John Featley * might not be in circumstances to enable him to defray

Erat ille epitome & fillabus Theologiæ,
 Erat Artium compendium.
 Bonis Amor, Odium Malis; nequii satis
 Ab iis amari, ab his fugi.
 Cur nos fleamus Mortuum? Certum est eum
 Obiisse, cui vixit, Deo."

* He was curate of Lambeth in 1635 and 1636, as appears from entries of burial-fees that were paid to him. (Paid to Mr. Featley for burying three poor people 3s.; three children 3s.; a pensioner 1s.; widow Jones's daughter 3s. A. D. 1635, June 26, paid Mr. Featlye for one buried from the barn 1s.) The Churchwardens accounts of 1636, and of the two following years, were signed by him. He was the son of John Fairclough, eldest brother of Dr. Daniel Featley, but as to his father's situation in life there is the same reserve as there is concerning the employment of his great uncle. He was a native of Northamptonshire, and educated at All Souls College in Oxford, but is said to have left the University after taking his first degree in arts, probably to become his uncle's assistant in Lambeth or Aston. In his Succinct History of his uncle is this passage. "It was the Doctor's resolution that he or me should travel; for, he was unwilling that our mother, the Church, should be deprived of us both in one day; although I account myself one of the smallest atomes, and as the least dust of the balance." The doctor received an invitation from the University of Leyden, to be a doctor of the Church for Divinity, but declined travelling on account of his age and infirmities. The nephew was pressed by a dear friend to withdraw to the island of St. Christopher's in the West Indies; a proposal which he accepted, and he sailed with his wife, children, and servants, from Tilbury Hope, June 24, 1643. Very irksome must the voyage have been to him, the ship being, as he complained, sufficiently pestered with Brownists, Anabaptists, and Antinomists; he had, however, the honour of being the first preacher of the Gospel in the infancy of that mother colony. When he mentions the death of his uncle during his absence, he feelingly expresses himself in these terms: "Thus lived and thus died the dearest to me of all my ablest friends: who very often professed, that 'all his earthly care was for me and mine.' Yet he was rendered unable to perform what he seriously intended me, so I was made incapable of his intended favours, by being then in my exile." See the Succinct History, and Magn. Britann. Antiq. et Nov. III. 587.

The nephew seemed to be as little aware as the uncle of the impropriety of a pun upon a serious topic; for, in assigning his motives for writing this concise account of the Doctor's life, he thus expressed himself—"Necessity is laid upon me, and I must obey. Sighs abounding at this unwelcome office of *winding up in a sheet* an uncle so loving, a friend so faithful, an instructor so learned and orthodox."

After the Restoration, he was appointed chaplain to the king, who presented him, August 13, 1660, to the precentorship of Lincoln, and in September following to the prebend of Milton Rofs, with Scamelesby in the same cathedral. In 1661, he was created D. D. and had from the dean and chapter of Lincoln the vicarage of Edwinton in Nottinghamshire, worth about sixty pounds a year. He died at Lincoln.

fray the expence. The nephew has indeed suggested, that, in his opinion, his uncle's literary works were a more suitable monument than one of marble, and that these memorials of his zeal for God and the King were such, that, peradventure, future ages might alter the name in the poet to honour *him* with the verse;

Marmora Featlei vincunt Monumenta Libelli *.

His printed works are numerous; and the titles † of them shall be given below. The

Lincoln in 1666, and was interred in a chapel in the cathedral. Kennet's Register, p. 230. He published two of his uncle's tracts, and perhaps more. One was, "Dr. Featley Revived, &c." London, 8vo. 1660; which he dedicated to the King, Ibid. p. 194. The other "The League Illegal." In the dedication to Sir Edward Hyde he observes, "that the King had entrusted him with the jewel of his conscience, and that the MS. being his own, by the right of an executor, he was the rather encouraged to dedicate it to the Chancellor, because he presumed the best of uncles were not unknown to him, and because he had the honour of being his Lordship's contemporanean at Oxford." Two of the several sermons published by doctor John Featley, were, 1. To the West-India Company, on Josh. i. 9. Lond. 1629. 2. At a Visitation, on Heb. xiii. 17. Lond. 1636. And he was author of "A divine Antidote against the Plague, contained in Soliloquies and Prayers, Lond. 1660" (36). Ibid. p. 223. In the Churchwardens' Accounts the nephew, as well as the uncle, wrote the name Featley; but the dedication to lord chancellor Hyde is subscribed John Fairclough, vulgo Featley.

* Succinct History, p. 85.

† 1. "The Life and Death of Jo. Jewell, sometime Bish. of Salisbury," an abridgement of the Bishop's life, written by Laur. Humphrey, D. D. drawn up by our author whilst he was a student in C. C. Coll. an. 1609, at the command of Dr. Bancroft, Archbishop of Canterbury, (Magn. Britan, vol. III. p. 58.) ; which, being by him concluded and sent to Lambeth, was suddenly printed and prefixed to the said Jewell's works, before he had time to revise it and to note the errata therein. The Church then in Convocation (on the motion of abp. Bancroft, 1611,) pitched upon Featley, he being then twenty-four years old, to write the Life of Bishop Jewell. Lloyd's Worthies, p. 527.

2. "History of the Life and Manner of Death of Dr. Joh. Rainolds, President of Corp. Christi College in Oxon."

3. "Life and Death of Rob. Abbot, D. D. sometimes Bishop of Salisbury."

4. "The Romish Fisher caught and held in his own Net. Or, a true Relation of his Conference with Joh. Fisher and Joh. Sweet, Lond. 1624."

5. "Appendix to the Fisher's Net, with a Description of the Romish Wheel and Circle."

6. "A Defence of his Proceedings in the Conference, together with a Refutation of Mr. Fisher's Answer (under the name of A. C.) to a Treatise, entituled, The Fisher caught in his own Net. Lond. 1624," qu.

7. "The Sum and Substance of that which passed in a Disputation between Dr. Featly and Mr. G. Musket, touching Transubstantiation, 21st of April, 1621, Lond. 1624," qu.

8. "True Relation of that which passed in a Conference at the End of Pater-nostre Row, called, Amen, touching Transubstantiation, 18 April, 1623."

9. "Con-

The animadversions upon a book, intituled, "A Safeguard from Shipwreck to a prudent Catholic," was one part of "the double task" recommended to him by the

9. "Conference by writing between Dr. Featley and Mr. Jo. Sweet, a Jesuit, touching the ground, and last Resolution of Faith."
10. "Ancilla Pietatis. Or, the Handmaid to private Devotion, Lond. 1626," 8vo; after which were eight editions of it printed before the year 1676.
11. "The Practice of extraordinary Devotion." Printed with "Ancilla Pietatis."
12. "Sum of saving Knowledge, delivered in a Catechism consisting of 52 Sections, answerable to the Sabbaths throughout the year, Lond. 1626."
13. "Pelagius redivivus. Or, Pelagius raked out of the Ashes by Arminius and his Scholars, 1626."
14. "The grand Sacrilege of the Church of Rome, in taking away the sacred Cup from the Laity at the Lord's Table, &c. Lond. 1630," 4to.
15. "Two Conferences: the former at Paris, now styled, by the Romanists, Bishop of Chalcedon; another at London with Mr. Everard, a Romish Priest, disguised in the Habit of a Lay-Gentleman, unexpectedly met at a dinner in Noble-street, 25 Jan. 1626." Printed with the "Grand Sacrilege."
16. "Clavis Mystica: a Key opening divers difficult and mysterious Texts of Holy Scripture, in seventy Sermons, Lond. 1636," fol. Which sermons, having several matters in them against the Papists and the Church of Rome, were, as Prynne saith, obliterated before they went into the press by the licenser, chaplain to Laud, archbishop of Canterbury. See in Canterburies Doome, p. 108, 254, 258, 269, alias 279, 284, 293, 527, &c. Clavis Mystica was dedicated to the King; and for that reason, probably, was published without an imprimatur from the chaplain.
17. "Hexatexium: or, six Cordials to strengthen the Heart of every faithful Christian against the Terrors of Death, Lond. 1637," thin fol.
18. "Defence of Sir Humph. Lynd's Vita tuta, Lond. 1638," 4to.
19. "Answer to a Piece intituled, 'A Case for a pair of Spectacles, Lond. 1638,'" 4to.
20. "Transubstantiation exploded against the Bishop of Chalcedon, Lond. 1638," 8vo.
21. "Several Funeral Sermons, one preached at the Funeral of Sir Humph. Lynd, Lond. 1640."
22. "Vertumnus Romanus. Or, a Discourse penned by a Romish Priest, wherein he endeavours to prove that it is lawful for a Papist in England to go to a Protestant Church, to receive the Communion, and to take the Oaths of Allegiance and Supremacy, Lond. 1642," 4to.
23. "Animadversions upon a Book, intituled, 'A Safeguard from Shipwreck to a prudent Catholic,' wherein is proved that a Catholic may go to a Protestant Church and take the Oaths of Allegiance and Supremacy, Lond. 1642," 4to.
24. "The Gentle Lash; or, the Vindication of Dr. Featley, a known Champion of the Protestant Religion."
25. His Answer to the seven Articles exhibited against him to the Committee of Plundered Ministers by three mechanic Brownists, in July, 1643.
26. His Manifesto, or Challenge. This was written upon report that he was turned Papist.
27. "The Dippers Dipt. Or the Anabaptists duck'd and plung'd over Head and Ears, at a Disputing in Southwark, 17 Oct. 1643, Lond. 1643."

the House of Commons *, and was published with their approbation. The other article was a translation of St. Paul's Epistles, with an exposition and marginal annotations, which, though ready for the press, never appeared in print. We are told, by the writer of "The Gentle Lash," of its being Dr. Featley's profoundness in learning that encouraged both Houses of Parliament to commit to his review this branch of the sacred writings, and that he performed both the works in which they employed him with solid judgement and singular fidelity. But his merit as a sound and judicious expositor may be reasonably questioned, it being evident that he was more fanciful and refined in his researches after vain subtilties and mysterious meanings than in investigating and illustrating the genuine sense of scripture. Not a few chimerical interpretations might be easily produced from *Clavis Mystica*; but I will cite only one specimen, which, as far as I can trace, had not occurred to the imagination of any preceding commentator. It is at page 153, in a sermon from 1 Cor. ii. 2, the title of which is, "The Tree of Saving Knowledge, or Schola crucis Schola Lucis, the Cross the School of Light." The cross (observes the preacher) had foure parts :

- " 1. An *Arreſtorium*, which was the maine tree fastened in the earth, and standing upright to Heaven.
- " 2. *Scabellum*, a planke to which the feete were nayled.
- " 3. *Lignum tranſverſum*, a cross piece of wood whereto the hands were nayled.
- " 4. *Verticem*, the top or place above the head, where the inscription was put.
- " To the dimensions of which parts the Apostle seemeth to allude (Ephes. iii. ver. 18.) in his sacred mathematickes *that*, saith hee, *you may bee able to*

- 28. "Tractate against the Anabaptists contained in six Articles."
- 29. "Remarkable Histories of the Anabaptists, with Observations thereupon."
- 30. "Answer to a Popish Challenge, touching the antiquity and visibility of the true Church, and other Questions depending thereon, Lond. 1644."
- 31. "Sacra Nemesis: the Levites Scourge, or Merc. Britannicus and Civicus disciplined, 1644."
- 32. "Divers remarkable Disputes and Resolves in the Assembly of Divines related, Episcopacy asserted, Truth righted." In this, which is printed with *Sacra Nemesis*, is Dr. Featley's learned speech against the Covenant, spoken in the said Assembly.
- 33. "Pedum Pastorale, conc. hab. ad Cler. Oxon. ad Joh. 21. 15. Ultraject. 1657," 12mo.
- 34. "Dr. Dan. Featley revived, proving that the Protestant Church (and not the Romish) is the only Catholic and true Church, Lond. 1660," 12mo.
- 35. "The League illegal: or, an Examination of the solemn League and Covenant, Lond. 1669."
- 36. "Doctrine of the Church of England maintained, in a Justification of the thirty-nine Articles of the Church of England, against Papists and Schismatics, &c. Lond. 1660," 4to.
- 37. "Antiquity and Universality of the Protestant Faith." Printed with the former.
- 38. He also published K. James's "Cygnea Cantio, Lond. 1629," 4to; which contains a scholastic duel between that monarch and our author.

* See p. 329.

"comprehend with all Saints what is the breadth, and length, and depth, and height.
 "The breadth seemeth to have reference to the *lignum transversum*, the length to
 "the *directorium*, the depth to the *scabellum*, and height to the *vertex* of the *croffe*."

John White, usually called the patriarch of Dorchester, was appointed rector on the deprivation of Dr. Featley. There were three more competitors for the living, the doctor having been told that it was designed for Mr. Puttie, afterwards for Mr. Channel, then for Mr. Foreb , and last of all for Mr. White*. He signed, as rector, the orders of Camberwell school, January 16, 1643, and August 14, 1645. Leaving Lambeth he repaired to Dorchester, where he died July 21, 1648†. He was succeeded in Lambeth rectory by—See History of the Parish, p. 60.

John Rawlinson, who in the Register of Baptisms is in some places styled rector, and in other minister of God's word. He signed the address of the ministers in and near London, presented to the king in November 1660, for his majesty's gracious concessions in his declaration concerning ecclesiastical affairs‡; and he was one of the commissioners at the Savoy conference for a review of the liturgy§. A. Dr. Rawlinson was recommended to the university of Oxford, for a doctor's degree, by lord chancellor Clarendon||.

Wylde, George, LL. D. ought to be classed among the rectors, because he was instituted and inducted by presentation from the king though for reasons assigned in the History of the Parish**, he did not receive any of the profits. But, in 1663, Rawlinson being removed for non-conformity, archbishop Juxon presented.

Robert Pory, D. D. who was, as Newcourt had heard, a kin to him, and had been his domestic chaplain whilst bishop of London. By this prelate he was collated in 1640 to the rectories of St. Margaret, New Fish-street, and of Thorley, in Herts; but in the times of usurpation, which soon followed, they were sequestered. He was of Christ's College, in Cambridge, and August 2, 1660, was created doctor in divinity by royal mandate††. In the same year he was admitted to these preferments: July 10, to the archdeaconry of Middlesex; August 16, to the prebend of Willeston, in St. Paul's Cathedral; and, August 10, to the rectory of St. Botolph, Bishopsgate. This he resigned in September 1662 for the rectory of Much Hadham, in Herts, (that might be an option to archbishop Juxon, on the consecration of bishop Sheldon,) which he held with the rectory of Lambeth. By appointment from the crown he likewise became a canon-residentiary of St. Paul's, and was therefore, as a pluralist, a fair mark for the stricture of the compiler of Poor Robin's Almanack, who is said to have adopted that title in ridicule of Dr. Pory‡‡. From inadvertency he had neglected to take a dispensation before he was collated to the prebend of Willeston; but he afterwards obtained one to keep with it the

* Spongia, p. 3.

† Ath. Ox. II. 114.

‡ Kennet's Register, p. 312.

§ Ibid. p. 407.

|| Ibid. p. 672.

Qu. The same person who was rector of Lambeth?

** P. 61, &c.

†† Kennet's Register, p. 220.

‡‡ History of Lambeth Palace, p. 62.

archdeaconry of Middlesex, notwithstanding both stalls were under the same roof. It was granted by the dean and chapter of Canterbury, that see being still vacant; and the reason assigned was, that, the greater the advancement in sacred learning, the greater ought to be the recompence, and that an increase of the daily necessities of life requires a proportional increase of necessary supplies*. A. 1661, May 31, Dr. Pory communicated to the Lower House of Convocation a form of prayer for the Parliament and Convocation; and he was appointed, December 13, one of the members for examining and reviewing the Book of Common Prayer, and he signed the original book†. The same year, July 5, he presented to the House of Lords a petition for the purpose of obliging Matthew Hardy to discover where he and his accomplices had cast the bones of archbishop Parker‡. In 1661, he signed his imprimatur, with a commendation of the most worthy author, to a treatise entitled *Pulpit Conceptions, Public Deceptions*: or the grand Debate resumed in the Point of Prayer, wherein it appears, that those *free Prayers*, so earnestly contended for, have no Advantage above the *prescribed Liturgy* in public Administrations§. He printed articles of enquiry previous to his visitation of the archdeaconry of Middlesex||, the only publication of his that I have found noticed. According to Newcourt**, Dr. Pory died before November 25, 1669; and was succeeded in the rectory of Lambeth by

Thomas Tomkins, son of John Tomkins, organist of St. Paul's; and grandson of Thomas Tomkins, an eminent organist and musician to king Charles the first††. He was born in the parish of St. Botolph, Aldersgate, educated under the care of his uncle Nathaniel Tomkyns, a prebendary of Worcester, and entered a commoner of Baliol College in Oxford in 1651. In February 1654, he took the degree of B. A. was elected fellow of All Souls College in 1657; and commenced M. A. in July 1658. He was proctor of the university in 1663, admitted B. D. in July 1665, and D. D. in May 1673. By archbishop Sheldon, to whom he was chaplain, he was collated to the rectory of St. Mary Aldermary, which he voided by cession in 1669, being then removed to the rectories of Lambeth, and of Monks Risborough in Bucks. November 8, in that year, he was installed chancellor of Exeter Cathedral, which might be the archbishop's option on the consecration of bishop Sparrow, and on the 13th. of the same month he was elected a canon-residentiary of that church. The archbishop had so high a regard for his chaplain, that he promoted him to Lambeth, with a view of having a continuance of his ser-

* *Non obstante* quod prædictus archidiaconatus, sive archidiaconalis dignitas, cum canonicatu et præbenda de Wilsdon prædictis, in eadem ecclesiâ, ac sub uno eodemque testamento sunt insimul. *Majores* in sacris literis progressus præmia majora postulant, et plures in vitâ quotidianâ necessitates plura vitæ necessaria subsidia requirunt. Oughton, *Ordo Judiciorum*, vol. II. p. 150.

† Kennet's Register, p. 455, 579. ‡ Ibid. p. 494; and History of Parish, Appen. p. 154.

§ Kennet's Reg. p. 572. || Ibid. p. 728. ** Repert. vol. i. p. 83, 832; Walker's Sufferings, part II. p. 81. †† Newcourt, Repertorium, vol. I. p. 436.

vices in that capacity. As chaplain he signed his Imprimatur to *The Causes of the Decay of Christian piety, or An Impartial Survey of Ruines of Christian Religion undermined by unchristian Doctrine*, written by the author of the whole *Duty of Man*, London 1667, and assigned as reasons for giving it the sanction of his name, that it was a truly Christian book—a book, which, from its primeval piety, exalted eloquence, and weight of reasoning, cannot fail to make us all the true Christians so accurately described in it—a book more worthy of a purer age, except that it might have sufficient efficacy to transform even the present into better days. May God grant this blessing to the work and the author*! There is also his Imprimatur (dated March 27, 1675) to Glanvill's *Essays on several important Subjects in Philosophy and Religion*.

Invidious must have been the office of a licenser. For, however well qualified to judge of the merit of the book he was to inspect, there might be passages in it he would find it necessary to expunge, lest, by suffering them to remain, he should give offence to his superiors in church or state: and he would find it difficult to avoid rendering himself obnoxious, in consequence of his being under a bias from the influence of that party to which he was himself attached. Unfortunately for Mr. Tomkins's fame, *Paradise Lost* was submitted to his review; it having been confidently averred, and never denied, that this incomparable poem was in danger of being suppressed, because the licenser imagined he had discovered treason in that noble simile, in the first book, of the sun in an eclipse. Toland, the first biographer of Milton, attributed it to the malice or ignorance of the licenser; hard words, which one is rather surprised to see applied by Dr. Newton, without any palliation, to so respectable a man as Mr. Tomkins. But Dr. Johnson seems to have been of opinion, that Milton was dealt with with tenderness, and that he could expect no kindness from a chaplain of the archbishop of Canterbury. And yet, if, as Dr. Johnson has observed in another page, that "every line in this poem breathes sanctity of thought and purity of manners †;" can any plausible reason be offered, why it ought to have been withheld for a time from the public eye? That it would have been in the power of the licenser to have consigned it to utter oblivion is hardly probable. The case undoubtedly was, that Mr. Tomkins, abhorring the republican principles of Milton, perused the poem with a very jealous eye; and he was the more apt to espy what he suspected might be written with a traiterous intent, because, from his controversy with Baxter, he was in the habit of discovering and exposing the fallacious pleas of rebels to their sovereign.

From an entry in the record's of the Stationers' Company it appears, that the imprimatur, dated Sept. 10, 1679, was granted by Mr. Tomkins to *Paradise regained*,

* *Hic liber vere Christianus; qui si primævam spectes pietatem, summam eloquentiam, rationum pondus, nihil in eo deest, quo minus possit nos omnes quales tam accurate describit vere Christianos efficere. Puriori ævo sane dignissimus est, nisi quod tam potens sit, qui vel nostrum sæculum transformaret in melius. Benedicat Deus operi et auctori.*

† *Lives of the Poets*, vol. I. pp. 197, 249.

together with *Samson Agonistes* *, in which dramatic poem there are such severe strictures clearly pointed at the restoration of Charles II. and at the trials and sufferings of Milton's party after that event, that Drs. Newton and Jortin wondered, not without reason, the licenser should have acquiesced in their being published. No otherwise can I account for this indulgence of Mr. Tomkins, than that, hurt with the censures to which he had subjected himself by his over-refined cavils at *Paradise Lost*, he might be unwilling to renew and increase the obloquy by demurring at the appearance of another poem of unquestionable excellence, and which is founded upon an interesting part of Scripture History. The passages alluded to in *Samson Agonistes* are verses 241-246; and verses 678-700. And in Mr. Warburton's comment on the last lines are many ingenious inuendos, embellished, and somewhat aggravated, in the spirit and style of a crown lawyer pleading on an information for a libel. *Paradise regained*, &c. edit. by Newton.

Dr. Tomkins died at Exeter August 20, 1675, aged 37, and was buried in the chancel of St. Martin Hosintree in Worcester-shire †. See a farther account of him, his character, writings, and epitaph, in Wood, *Ath. Oxon.* vol. II. N° 447, and in his *Fasti*, 105, 122, 191.

George Hooper succeeded Dr. Tomkins in the rectory of Lamberth, being then B. D. and chaplain to archbishop Sheldon ‡. His father, George Hooper, gentleman, of Grimsby in Worcester-shire, sent his son to St. Paul's school §; but he must soon have been removed to Westminster, because he was elected from that college to Christchurch in Oxford in 1657, where he regularly took his degrees in arts. The Latin sermon preached by him for his degree of B. D. July, 1672, was published after his death, and he commenced D. D. July 3, 1677. Previously to his becoming chaplain to the archbishop, he in that capacity had attended Dr. Morley, bishop of Winchester, who collated him to the rectory of Woodhay, in Hants, and from the archbishop he had the precentorship of Exeter cathedral, October 16, 1675, by right of option on the consecration of bishop Lamplugh. Having been chaplain and almoner to Mary, princess of Orange, he was, on her accession to the Crown with king William, appointed chaplain to their majesties, and by them advanced to the deanry of Canterbury, in July 1691 **. Being elected in 1700 prolo-

* "Entered for his copie under the hands of Mr. Thomas Tomkins, and Warden Roper, a copie or booke intituled *Paradise regained*, a poem in four bookes. The author, John Milton, to which is added *Samson Agonistes*, a dramatic poem by the same author. Entered by J. Starkey."

† His uncle, Nathaniel Tomkyns, who died October 21, 1682, aged 82, was buried in the same church. Willis's *Survey of Cathed.* vol. I. 680, 841. In Ecton's *Thesaurus N. T.* is mentioned as patron of the benefice, and probably he was rector.

‡ Dr. Ducarel has not noticed the date of the presentation. As chaplain, he licensed, Nov. 17, 1675, Dr. Gell's *Remains of Select Scriptures of the Old Testament* opened and explained. Kennet's *Reg.* p. 170.

§ Knight's *Life of Dean Colet*, p. 434.

** *Some Account of the Deans of Canterbury* by Henry John Todd, M. A. p. 173.

entor in convocation, he strenuously opposed the archbishop's right of continuing by schedule without the assent of the lower house, and other claims that the archbishops of Canterbury, as presidents of the provincial synod, had long exercised. In the Biographical Dictionary it is suggested, that he unwillingly accepted queen Anne's nomination of him to the bishopric of St. Asaph, in 1703; but it should seem, from a letter of Dr. Atterbury, that the demur was occasioned by his not being for some time allowed what he thought a sufficient commendam. An allowance ought certainly to be made for Atterbury's state of the case, he being apparently envious at the success of Hooper, and attributing it to the consequence he had given the prolocutor. In a letter to bishop Trelawny, remarks Atterbury, "Let the dean of Canterbury be as great as he will, I must take the liberty to say, that it was my poor labours that made him so. For, had not that book I wrote procured a convocation, and given him by that means an opportunity of forming a strong body of the clergy, and placing himself at the head of them, he could not have made it necessary for the crown to take notice of him, in order to bring things to a temper, but would have continued dean of Canterbury still. In return for this I know I am to be neglected, and sacrificed, as far as he is able to bring it about *," &c.

The article in the Biographical Dictionary also mentions, that when, half a year after, bishop Hooper received a like command to remove from St. Asaph to Bath and Wells, he earnestly requested her Majesty to dispense with the order; whereas, according to Atterbury, "he was then employing his court interest for a translation, and that it was said he would effect it †." But there is a passage in another letter, which betrays a strong prejudice in Atterbury, and, as I apprehend, bishop Hooper may be easily exculpated from the stricture pointed at him. It is in a letter dated August 29, 1703, in which Dr. Atterbury writes: "The bishop elect continues at Canterbury; he hath not yet taken out his commendam, and will not be consecrated till after Michaelmas, for this reason among others, *that he may, and his successors may not, have the half year's profits of Lambeth ‡.*" And, if this were Dr. Hooper's motive, (which, however, seems to have been admitted without proof,) it was politic in him, and not by any means unfair to be influenced by it: for, it effectually prevented a contest, about who might be entitled to a considerable part of the income of the rectory that did not become due till Michaelmas; and without this precaution, had his successor been an unreasonable man, he might have been deprived of an equitable proportion, even though he had discharged the duty, and defrayed all the taxes of the preferment for more than eleven months of the current year. This is an advantage of which a clergyman may avail himself, who is to vacate a benefice by cession or resignation, though it is denied to the representatives of a deceased incumbent by the statute of 21 Henry VIII. cap. II. that act of Parliament giving to a successor all the profits of a benefice,

* Bishop Atterbury's Epistolary Correspondence, vol. III. Lett. XXXIII. † Ibid. p. 145. Ibid. p. 115.

from

from the day of avoidance. And, as the reason for allowing this indulgence to a successor no longer subsists, and the statute was passed when the clergy were restrained from marrying, it is much to be wished that a law were amended which bears so extremely hard upon the widows and children of deceased incumbents in a season of the deepest distress.

Bishop Hooper died at Blaxton in Somersetshire, September 26, 1727, aged 90, and was buried in the cathedral of Wells. In the Account of him, in the Biographical Dictionary, it is related, that, after being a year in the service of the princes of Orange, he repassed the sea in order to complete his marriage, the treaty for which had been set on foot before his departure. By his wife he had eight children, of whom one only survived him. This appears from an inscription, engraved on a monument placed against the East end of the North wall of the chancel of Lambeth church. It is a small but beautiful monument of various-coloured Italian marble, being a tablet between two cantalivers, which support a pitched pediment, on whose top stands a globe or ball, behind which is raised a pyramid. The inscription is:

Near this place lye buried two sons and five daughters of the right reverend George Hooper, late lord bishop of Bath and Wells, and Abigail his wife; daughter of Richard Guilford *, late of this place, gentleman, who all died in their infancy. The last in the year 1694.

This monument was erected to their memory by Abigail Prowse, the only surviving child, widow of John Prowse, of Axbridge, in the county of Somerset, Esq.

In the base of the monument is a shield, bearing, Gyronney of eight, Or and Ermine, a castle triple-towered Sable; impaled with Or, on a saltire between four martlets Sable.

Edmund Gibson, D. D. was inducted into the rectory of Lambeth, November 19, 1703 †, by presentation from the Crown on the promotion of bishop Hooper. In the Epistolary Correspondence of Bishop Atterbury are two passages relative to this matter: one is as follows ‡: "It is now said that Gibson is to succeed the dean of Canterbury at Lambeth. The archbishop, it is certain, puts in hard for him, and says, that since that living is not only in his patronage, but his parish-church, he shall think it very hard, if he is not listened to in behalf of his chaplain."—The other passage alluded to is §: "He (bishop Hooper) expresses the utmost uneasiness at Gibson's succeeding him, who hath spoken so often of the dean with the utmost contempt in the world ||, although he was lately his curate, and has been much obliged to him. He knows not well how to put up this affront, and yet he is too wise (I believe) not to digest it before the next session of Parliament." But Atterbury should have termed Gibson an occasional assistant preacher rather than curate, as appears from this minute in the vestry-book,—"1697, No-

* See Hist. of Parish, p. 37.

† Register of Baptisms, p. 379, and the Brief Book.

§ Ibid. p. 115.

|| Ibid. p. 99.

‡ Vol. III. p. 103.

“ vember 18, ordered that the churchwardens attend the dean of Canterbury, and desired, that Mr. Marsh, Mr. Hooper, Mr. Lansdell, and Mr. Baker, do accompany them, to return him thanks for leaving so good and worthy a gentleman, as Mr. Gibson, to preach to us in his absence.”

For memorials of bishop Gibson the reader is referred to The Biographical Dictionary; to the History of Lambeth Palace, p. 68; to a Charge delivered by Dr. Fifield Allen, archdeacon of Middlesex, in 1749; and to a quarto pamphlet printed the same year, and supposed to have been written by bishop Smalbroke. The title of it is, “Some Account of the right reverend Dr. Edmund Gibson,” &c. In the list of his writings, inserted in the History of the Palace, only one letter is mentioned concerning the disputes in convocation; whereas he is generally allowed to have published eleven tracts. And in the catalogue of his works, in The Biographical Dictionary, one is omitted which ought to be here noticed, because it was drawn up for the use of his parishioners. It was printed on one side of a large sheet of paper, and dispersed among all the families in Lambeth. The title is, “A Course of Catechising in the Parish of Lambeth throughout the Year, with a brief Exhortation to Parents and Masters concerning their Duty herein.” After reciting the laws of the Church of England relative to catechising, the writer observes,

“As to the *proper times* of catechising children in the church, the rubrick (as we have seen) enjoyns *Sundays* and *holydays*; but it is to be noted, that when that order was first made, there were few sermons any where in the afternoon. And because preaching and catechising together would make the service too long, especially in winter, it is thought more expedient to catechise upon particular *holydays*, after the second lesson at morning prayer.

“In such parishes as this, it would be impossible to catechise children all at once; and therefore, in the following scheme, the parish is divided into *fifteen* parts, and one certain holyday is assigned for catechising the children of each part every year; that so the work may be performed more orderly; and the minister may be better able to observe, who are careful, and who are negligent, in preparing and sending their children and servants.”

The scheme referred to shall be inserted in the Supplement.

Bishop Gibson, at the request of Mrs. Gibson, who died December 27, 1741, gave thirty pounds to the poor of Lambeth, and he bequeathed to them one hundred pounds. With the see of Lincoln he held this rectory in commendam one year; and at the expiration of that term, the king, September 30, 1717, presented *

Richard Ibbetson. He was a native of Yorkshire, and of Oriel College in Oxford, of which he was elected fellow, and he proceeded M. A. October 14, 1701. From archbishop Tenison, to whom he was chaplain, and who conferred on him

the degree of doctor of divinity, he had the rectory of Hadleigh in Suffolk, which, I suppose, he ceded on becoming rector of Lambeth. Archbishop Wake appointed him his chaplain; by whose favour he was installed precentor of Exeter cathedral in June 1723, and archdeacon of the diocese in November 1726, both these dignities being probably in his grace's gift as options on the consecrations of bishops Blackburne and Weston. Dr. Ibbetson published two sermons. 1. 8vo. 1712, preached before the university on the Epiphany, text 1 Tim. iii. 16; subject, the divinity of our Blessed Saviour proved from Scripture and Antiquity. In this discourse, as mentioned in the title page, Mr. Whiston's attempt to revive the Arian heresy is considered. 2. preached at the assizes at Croydon in Surrey, March 15, 1722; text, Romans, xiii. 4; subject, the duty of obedience to governors. This sermon is dedicated to Peter Theobald, esq. high sheriff, and to the gentlemen of the Grand Jury, at whose request it was published. He died at Canterbury, September 2, 1731, and was buried in that cathedral.

John Denne, D. D. was instituted to the rectory of Lambeth November 27, and inducted November 29, 1731. He was archdeacon of the diocese of Rochester, to which dignity is annexed the 6th prebendal stall in that church; and dying at Rochester, August 5, 1767, aged 74, was buried in the cathedral. For particulars relative to his family, character, and writings, the reader is referred to Mr. Masters's History of Corpus Christi College in Cambridge, p. 277; and to Memorials of Rochester Cathedral, p. 232, &c. subjoined to *Customale Roffense*.

Beilby Porteus, D. D. was the successor of Dr. Denne, promoted to the bishopric of Chester in January 1777, and translated to the see of London in 1787.

William Vyse, LL. D. (the present rector) succeeded Dr. Porteus in 1777.

He was in 1793 collated to the archdeaconry of Coventry.

CURATES.

In the Churchwardens' Accounts from 1505 to 1520 these clergymen are noticed, not one of whom, it is clear, could be rector of Lambeth.

Sir John Lownd*.

* A. 1505. Received at the burial of Sir John Lownd for waste of torches and wax, ii s. iii d.

Sir William Argall *.
 Sir John Howell *.
 Sir John ——— †.
 Sir Alexfander †.
 Sir William Webster §.
 Sir David ||.
 John Bocher Clerk **.
 And Sir Robert Collett ††.

Sir was a common title of ecclesiastics in that age, especially if they had taken the first degree of arts at either university; and still in Cambridge *Dominus* in Latin, or in English *Sir*, is the appellation of Bachelor of Arts. Several of the persons here mentioned, it should seem, were priests who officiated at the private altars, and only assisted the rector in the celebration of mass at the high altar, on the principal festivals, and on the anniversary of the dedication of the church. But, from the manner in which Sir William Argall is noticed, I imagine him to have been, strictly speaking, the rector's curate, as might be likewise Lownd and Webster. To Argall there was a payment of xs. for organs; and he is recorded as a benefactor to the church. Three other persons of the name occur in the Churchwardens Accounts ††; viz. John Argall, who died in 1516; Goodwife Argall, who was a collector of money for different purposes; and Thomas Argall, called the register. He was register of the Prerogative Court of Canterbury, and I conceive him to be the person, who, as a notary public of the diocese of Winchester, at-

* Received of Sir William Argall, at the burial of Sir John Howell, for ditto, iiiis. iiid. Of Sir William Argall, at the monethes mynd of Sir John Howell, for waste of wax, xiid. Item, for brekyng of the ground within the church for Sir John Howell, vis. viiid.

† Of Sir John that syngeth for Mr. Hugh Peyntwyn, late archdeacon of Canterbury, for half a quarter rent of the chamber that Sir John Lownde hadde, xxd.

‡ A. 1515, Received of Sir Alexfander for howse rents, iis. A. 1519, Item, of Sir Alexfander Preeft for iii. yers rent of his chambers in the church-yarde, 10s. A. 1520, entered as owing for rent.

§ A. 1516, paid to Sir William for making and kepyng of our book, vis. viiid. A. 1517, to Sir William Webster, his fee, vis. viiid. A. 1518, the same. A. 1521, received of Sir William Webster of his grant for repair of the church, iis.

|| A. 1518, received for the beryall of Sir David, iiis. viiid.

** A. 1518, Received of John Bocher Clerke for the beryng of the parson's farvant, xxd. Of John Bocher Clerke for the yer's mynde of George Seymour, 12d.

†† A. 1519, Received of Sir Robert Collett for a quart. rent of on of the howseys in the church-yard to Mydsomer, xvd.

‡‡ A. 1518, received of the goodwyfe Argall and the goodwyfe Hykks in money gaderyd of the parcyffonrs for the Tryndell's lyte before the rode, viis. ix d. A. 1520, received of Emme Argall to the byldinge of the church, vis. viiid. Of Thomas Argall, the register, xxviiiis. 1 d. A. 1521, received of goodwyfe Argall, and Borow's wyfe, of ok money, vis. viiid. A. 1521, received of Sir William Argall of his grant, xls. Of goodwyfe Argall for Tyell, viiid. Of Sir William Argall for old tymber and lyme, iiis. iiid. Of Sir William Argall for the pulpyt, iiid. Of Sir Wylliam Argall for lym and sand, xvid. Of goodwyffe Argall for lyme and sand, xiid.

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tested an instrument respecting some public acts of the synod of the province of York that were confirmed by archbishop Edward (Lee) June 14, 1533, in the house of his residence at Stockwell*. He, as register, attended at the consecration of archbishop Parker †.

Sir George Corn, curate, was buried October 8, 1545.

Mr. Thomas Bullock, as curate, signed the Churchwardens' Account to October 1, in the 5th of Elizabeth (A. 1563), so that he was probably appointed by Dr. Pory. To the account of the next year he was a witness as well as the rector; and he was one of the parishioners who consented and agreed to the taking down of the rood-loft, and the selling of the copes, and vestments, that had been used before the Reformation. His name occurs as a subscribing witness to almost all the accounts as long as he lived; and it is entered in the register, that he was buried October 9, 1584. It does not appear that he ever became a beneficed clerk, though he discharged the cure of this very extensive, and even then populous, parish, upwards of twenty years. Supposing him not to have had any preferment, he must be deemed unfortunate; Lambeth palace, though in strictness of law extraparochial, being contiguous to the parish-church, of which the archbishops of Canterbury are the patrons. Archbishop Tenison, as mentioned in a former page, considered it as his parish-church, and so did archbishop Herring.

Richard Grainge, or Grainger, signs the parish-register, as minister, August 15, 1579; and in the Churchwardens' Accounts are these items of payments to Mr. Grainger; for a service book, 4d.; for writing the Register-book, 3s. 4d.; and for writing the Churchwardens' Accounts, 3s. 4d. He was probably the Richard Grainger, M. A. mentioned in Hasted's History of Kent ‡ to have been instituted to the rectory of Frittenden, August 4, 1582, and who died in 1594.

George Hammond is noticed in the Old Vestry Book and Register as a curate, or minister, from 1583 to 1592. See at p. 281, of these Addenda, a minute of vestry concerning the rent he was to pay for the house in the church-yard.

Edward Hargrave, curate, so entered in account, June 22, 1592, as tenant of one of the houses in the church-yard, and to the account of the next year he subscribes himself, the *parson his deputy*. He quitted the curacy in 1594, on his being instituted, July 3, to the rectory of Frittenden, vacant by the death of Richard

* A. D. MDXXXIII. June 14, coram nobis in quadam superiori camera infra ædes residenciæ nostræ vulgariter nuncupatas "Stockwell." Wilkins, Concil. iii. 766.

† History of Palace, Append. p. 26. Of the Argall family are these notices in Hasted's History of Kent, vol. III. Thomas Argall, in 6 Edward VI. acquired by purchase the manors of Godden and Morgdieu in Tenterden, p. 97; and in the iiii year of the same reign Richard Argall married Joane Martyn, a coheiress of Robert Martyn, of Graveney-court, and by that alliance seems to have become possessed of the manor of Densted in Chartham, of which his son Thomas had livery in 7 Elizabeth, p. 19.

‡ Vol. iii. p. 58.

Grainger; where he died in 1619, and lies buried in the chancel. The inscription over his grave remains in brass, but partly hid under the altar-rails*.

Mr. Turner, Minister. A. 1594, received of him for his tyme rent for the church-house, 11s. 8d. and paid him for writing of the book of christenings, weddings, and burials, 2s. 6d. Churchwardens' Accounts.

Mr. Baker, curate in 1594, mentioned as owing 10s. for the rent of his house. He was presented by the dean and chapter of Rochester to the vicarage of Darenth, June 24, 1595, and continued vicar till 1605.

John Racster was curate in the years 1595, 1596, as appears by entries of rent paid by him, two years to Christmas. He signed the Churchwardens' Account to February 25, and assented to the choice of churchwardens, but in the account of the year following he paid only a quarter's rent. He was of Cambridge, but incorporated M. A. at Oxford, July 6, 1594†.

Master Kenderecke, A. 1598, received of him for house rent, 15s. A. 1599, received of him for house-rent for one year and three quarters, 4l. 5s. od. Paid to master Kendericke for writing the Register Book, 3s.

Mr. Calfhill. In 1560 Dr. Blague paid for him rent for three quarters of a year, and it is noted that one quarter's rent was left behind. According to B. Willis‡, John Calfhill was installed in the fifth prebend of Durham cathedral in 1607. Qu. The person who had been curate of Lambeth, and was he not the son of that eminent divine Dr. James (or John) Calfhill, who was collated in 1565 to the deanery and rectory of Bocking in Essex, and soon after, by bishop Grindal, to the archdeaconry of Colchester? and whom queen Elizabeth nominated to the bishopric of Worcester, but who died without being consecrated?

Mr. Ratleefe, or Ratcliffe, by the accounts of 1602, paid 20s. for half a year's rent, and was paid 3s. 4d. for writing the Register. In the account of 1603, there is an item of half a year's rent received of him.

Mr. Hudson, in 1603, paid half a year's rent, and received 3s. 4d. for writing the register. He seems to have quitted the curacy next year from an embarrassment in his circumstances. He was probably succeeded by

Mr. Benjamin Toncke, or Tonkys, concerning whom and his predecessor there is this minute in the Churchwardens' Account:

"2^o die, Junii 1611. Mem. That a cloak-bagg, with the number of 45 bookes, which the late churchwardens found in the vestry, were said to be the bookes of Mr. Hudson, sometimes curate of Lambeth, and there left for rent due to the church, were, by order of the vestry, as may appear in the vestry-book, given to Mr. Benj. Toncke, now curate, in liewe of his paynes for writing out the names of baptisms, marriages, and burials, into the Ledger Booke, which were unwritten before his tyme." The Register shews that Mr. Tonckys was curate in 1615, and he signed the Churchwardens' Accounts May 22, 1614, and April 11, 1615.

* Hasted's History of Kent, vol. iii. p. 58.

† Wood, A. O. vol. I. Fast. 248.

‡ Survey of Cathedrals, vol. I. 267.

Mr. Henry Rigges, curate, was buried June 16, 1616. Par. Reg.

Thomas Harward, minister, signed the Churchwardens' Account to June 2, 1617. He was collated to the vicarage of Herne, near Canterbury, February 12, 1617, and died in 1621*.

Richard Taylor, minister, in 1617, signed an account of the receipts and disbursements for the new seats in the church; and as curate, July 16, 1618, signed the yearly account of the churchwardens. He might be related to Francis Taylor, rector; and he was continued in the curacy by Dr. Featley, for he signed an account June 13, 1620. In the account to May 12, 1621, is a payment to him of 1l. for registering all the christenings, buryals, and marriages, which were omitted out of the Register for divers years. And in the account to June 3, 1622, is this item, "to Mr. Taylor the minister, for burying Symmond's supposed bastard-child, 1s." † It is very probable Mr. Taylor was the person collated to the rectory of Betherfden, in Kent, May 27, 1622 ‡, and who ceded that living on his being preferred to the rectory of Halden, February 20, 1626. This Richard Taylor was buried in the chancel of Halden church §.

Thomas Taylor was the successor of Richard in this curacy; for he signed the following accounts of the churchwardens; to May 6, 1624||; to July 14, 1625; to May 31, 1626; and to May 4, 1627.

William Harris, minister in 1633. Par. Reg.

John Lawthropp, minister in 1635. Par. Reg.

John Featley was curate of Lambeth in 1635 and 1636**.

Roger Cocks, minister, in 1639, signed the account of voluntary contributions, and payments, when new plate was provided for the communion-table, as he did the Churchwardens' General Account, May 28, the same year. And in the account to June 5, 1641, is entered a payment of 13s. 4d. to Mr. Cocks, for preaching Mr. Holt's funeral sermon ††. Mr. Channel, in 1643, was appointed by the committee of plundered ministers to officiate for Dr. Featley. The Doctor styles him a substitute of Mr. White, of Dorchester, and notices him as bearing his character in his name, and stretching his *Cbeveril* conscience so far, as to gratify some schismatical separatists in Lambeth, by reading in the church a paper denouncing the illegal sentence of sequestration ‡‡.

* Hasted's Kent, vol. III. p. 624.

† This item follows, to the quean that bare it, whilst she lay in, 6s. 8d.

‡ Hasted's Kent, vol. III. p. 243.

§ Ibid. p. 105, with a reference to Walker's Sufferings of the Clergy, part II. p. 378.

|| In this account is this item given to Harman, who preached here, 4s.

** See an account of him before, in these Addenda, p. 337.

†† Under payments in 1642 is this Item,
Nov. 5, to Mr. Ben for preaching that day.

‡‡ Spongia, p. 27, 28.

Thomas Perkins is mentioned in the Parish-register as minister and curate within the years 1640-1654. Qu. Whether he was not vicar of St. Stephens in St. Albans, April 11, 1665, and rector of Colne Engayne, in Essex, January 16, 1671*.

John Hadley, curate, from 1667 to 1671, as appears by the Brief book. A person of the same names was licensed to be curate of St. Catharine Cree Church, July 11, 1672, and deprived for not taking the oath of allegiance after the Revolution §.

Thomas Baker, curate, August 12, 1672. (Register of Christenings, and Brief-book). He was of All Souls College, in Oxford, and admitted, M. A. January 12, 1677.

Andrew Needham, curate, 1676-1681. Parish Register, and Brief Book. He was probably related to Mr. William Needham, chaplain to archbishop Sancroft.

John Barrow, M. A. He was born in Northamptonshire, and a member of Edmund Hall in Oxford, where he took his degree, May 16, 1674. As chaplain, he accompanied Sir William Temple in his embassy to Holland; and after his return, was lecturer of St. Catharine Cree Church, and curate of Lambeth, to Dr. Hooper, then in attendance upon the prince of Orange. A. 1682, August 26, Mr. Barrow was installed a canon of Windsor; and he occurs vicar of New Windsor, in 1683, being, as incumbent of that benefice, appointed by the bishop of Salisbury to preach a visitation sermon. It was published by encouragement from the prelate, The text was, Phil. i. v. 15-18, and in the discourse, pointed principally at the Dissenting preachers, he dropt some expressions, which, if delivered from the pulpit in these happy days of toleration, would be heard with great dissatisfaction by the clergy as well as the laity. For he admonished those of the laity, whose *office required it*, to use all lawful means of putting a stop to the sort of preaching he had exposed; adding, "if they (the preachers) will not, as one "would think by this time in conscience they should *desist*; I shall think it no hard "conclusion to say, it is you that ought in *conscience to suppress them*; the places "you are in, and the oaths you have taken, will press you more to it than I shall "now do;" p. 34, 35. In a former page (p. 23) he mentions with regret, that the Dissenters were raising *new academies* to perpetuate the difference. A. Wood has noticed some other writings of Mr. Barrow, and sketched his character†. He died March 19, 1684, in the 34th year of his age, and was buried at New Windsor.

John Clarke, M. A. was curate from 1684 to 1692, and admitted rector of the united parishes of St. Mary Bothaw, and St. Swithin London Stone, on a presentation from the dean and chapter of Canterbury, and most probably by the in-

* Newcourt, Repertor. v. i. 790, ii. 188.

§ Ibid. v. i.

† Ath. Ox. vol. II. 195.

terest of Dr. Hooper, whose sister, Rebecca, he married. Mr. Clarke, having removed to Canterbury for the recovery of his health, died, after a short continuance at the deanery, October 29, 1700, and was buried in that cathedral. These particulars are collected from the inscription on a fair monument erected by Mrs. Clarke to her husband's memory, in the North aisle, called the Martyrdom. It is printed in Rawlinson's Antiquities of Rochester, p. 56. A. 1691, June 24, when the family of archbishop Sancroft was dissolved at Lambeth, an alms was given to the poor of the parish, and a present to the curate, Mr. Clarke. Life of Abp. Tillotson, p. 146.

Montague Wood, M. A. * seems to have been the next curate. Par. Reg. and Brief-book. He was afterwards rector of St. Michael Royal and St. Martin Vintry, in London; for which preferment he might, like Mr. Clarke, be obliged to dean Hooper, the living being for that turn in the gift of the church of Canterbury, on the death of Dr. Hody, in January 1706-7.

John Garnet, M. A. † became curate in 1703, and afterwards lecturer, in which offices he was continued till 1711, when he was presented by the Crown to the rectory of Singleston in Yorkshire. His farewell sermon, preached at Lambeth, August 12, was published at the request of the parishioners, and the introduction is addressed to them. The text, Romans viii. 14, and the following paragraphs in p. 23, have respect to himself and his then situation.

"Another publick means God hath appointed for our religious improvement is *preaching*; I might, perhaps for my own sake, if I had no further views, have omitted to have said any thing upon this head, being conscious to myself of my inability (considering the great attendance to be given to parochial offices in this parish) to discharge so great a function in so large and numerous an auditory: but my consciousness in this respect raises (as it always has done, and always will do) my grateful sentiments of the favours and civilities you have continually done me so much the higher.

"But what I intend is, that *preaching* being an ordinance of God, we may hope for his blessing upon it, and for that reason ought to give attendance to it, whatever the capacity of myself, or those that are to succeed me in this station, are, as being such whom God hath deputed to minister to you in this office; for indeed, after all, it is not the personal qualifications of the *preacher*, though he *could speak with the tongues of men and angels*, but a pious temper and disposition of mind in the *bearer*; and, above all, the grace of God, which renders the *good seed of the word fruitful*."

In the title-page Dr. Garnet is styled chaplain to the duke of Devonshire; and it may be presumed that his grace procured for him this valuable benefice. He was father of Dr. John Garnet, of Sidney College in Cambridge, lady Margaret's preacher in that university, and chaplain to the duke of Dorset, lord lieutenant of

* He was of Catharine Hall in Cambridge, and regularly proceeded in arts in 1681 and 1685.

† Was of Sidney College Cambridge. A. B. 1692, A. M. 1696.

Ireland, and promoted to the bishopric of Ferns and Leighlin in 1752. The bishop preached, May 1755, a sermon, for the benefit of the boys charity-school, in which he noticed the relation his father had had to the parish.

Francis Jeffereys was curate from 1707 to 1729, and during a part of the time lecturer. Brief-book. He was of St. John's College in Oxford, and admitted B. C. L. May 7, 1708. He occurs vicar of Wimple in Cambridgeshire, vicar of Ashwell in Herts, and lecturer of St. Bartholomew behind the Royal Exchange London.

John Pearse was curate in 1711-1723, and presented by archbishop Wake in 1721 to the rectory of Cullisdon in Surrey.

Joseph Disney, M. A. was curate, but in what years I am not certain. In 1725 archbishop Wake conferred on him the vicarage of Cranbrooke, which he held by dispensation, with the vicarage of Apledore, with the chapel of Ebony annexed. He succeeded the reverend John Johnson in both these benefices, and died at Cranbrooke, far advanced in years *, August 3, 1777. He was of King's College, Cambridge, and commenced M. A. in 1724.

George Read became curate and lecturer in 1729. He was a native of Lincolnshire, and of Christchurch in Oxford, where he was admitted M. A. July 22, 1723. He continued curate to his death, which happened February 22, 1744, when he was 47 years old.

William Welles, M. A. quitted this curacy in 1731, for the curacy of St. Mary Le Bow, and he was afterwards lecturer of St. Swithin, London-stone. He had been fellow of Queen's College in Cambridge.

William Allen, B. A. † of St. John's College in Cambridge, succeeded Mr. Welles in 1731, and became lecturer on the death of Mr. Read. He commenced M. A. in 1748, and, by the favour of archbishop Herring, was presented in 1755 to the rectory of Rottingdean in Suffex. His grace, at the same time, promoted the late reverend Francis Fawkes, then curate of Croydon, to the vicarage of Orpington in Kent. In 1743, when Isaac Eeles, Esq. of Lambeth, served the office of high sheriff, Mr. Allen was his chaplain, and published the sermon he preached at the Lent assize. Text, Exod. xx. 16. He quitted both curacy and lectureship in 1758, and died in 1770.

James Lea, B. A. Christ Church College in Oxford, was successor to Mr. Read in the curacy, and to Mr. Allen in the lectureship. He was rector of Crawmerth in Oxfordshire; died in 1769; and was succeeded by

Jeffery Snelfon; who afterwards resigned.

— Williams was curate from 1758 to Midsummer 1760; when he removed to the curacy of Chelsea. He was followed at Lambeth by

Richard Harvey, M. A. of Corpus Christi College in Cambridge ‡, who continued in the curacy two years; and in 1767, five years after he had quitted it,

* Infomuch, remarks Mr. Hasted, that the vicar, clerk, and sexton, made together the amount of 254 years. The clerk, Samuel Jenner, died March 20, 1782, æt. 96, and upwards. Hist. of Kent, iii. 55.

† He took his first degree in 1730.

‡ A. B. 1758; A. M. 1761. He is the elder brother of Rear Admiral Henry Harvey, and of the lately-deceased illustrious Captain John Harvey, of the Brunswick. See Gent. Mag. LXIV. pp. 673-5.

archbishop Secker collated him to the vicarage of St. Laurence, in the Isle of Tenet; and in 1772, archbishop Cornwallis conferred on him the vicarage of Eastry, near Sandwich. He is in the commission of the peace for the county of Kent.

John Piggot, M. A. of Trinity college, Cambridge, the next curate, was appointed lecturer in 1769, on the death of Mr. Lea. He removed from Lambeth, on being preferred by archbishop Cornwallis, in 1776, to the vicarage of St. Peter's in the Isle of Tenet.

Thomas Pearce, M. A. of Oriel college, Oxford, became curate on the resignation of Mr. Snelfon, and succeeded Mr. Piggot in the lectureship. He is now D. D. a prebendary of Chester cathedral, a minor canon of St. Paul's, and subdean of the king's chapel.

THE PRESENT CURATES.

John Lloyd, LL. B. of Magdalen college, Cambridge, who is also lecturer. In 1790 he was collated to the sinecure rectory of Little Mongeham in Kent; and in 1791 presented to the rectory of St. Dunstan in the East.

William Battel, B. A. of Merton College, Oxford.

OF THE CHURCHWARDENS.

The first entry in the Antient Book of Accounts, so often cited, relates to the choice of churchwardens. It is as follows:

"However, by an order of vestry, dated July 12, 1523, it was enacted by the
 "hool assent and consent of Mr. Ambrose Payne, parson of Lambeth, and all the
 "parishioners of the same, that from henceforth they shall every yere assemble on
 "Relycke Sunday *, and after evyn song, for to make and hear the Accounts of
 "the churchwardens, and also to elect and chesse new wardens, and always one of
 "the old to remayne still, and to elect and chesse two new unto him."

For twenty-five years the election was in one of the summer months, but whether uniformly on Relycke Sunday is not clear; and it certainly ceased to be on that day in the 2d of Edward VI. when Relycke Sunday was no longer held in such high veneration, and the superstitious ceremonies observed on it were prohibited. Soon after Michaelmas became the usual time of choice to the year 1579, when it was altered to February; nor was there any farther change, till, in compliance with the ecclesiastical canons, which were ratified by the King in 1603, it was fixed in Easter Week. Easter Tuesday, as far as appears, has been the constant day; and the custom of the Parish of Lambeth is, for the rector, in person, or by his curate, first to nominate in vestry one churchwarden, and for the parishioners to elect two others.

* Dr. Denne has mentioned the Sunday fortnight after Midsummer to have been Relick Sunday.

The vestry act of 1523 might be judged advisable, in order to have the assistance of a person of experience in parochial business. But, though the word alway is in the minute, it was not an invariable rule to continue in office one of the former churchwardens, three new having been frequently chosen. This was the case in 1580; and the year before, the parishioners concurring only in the choice of the upper warden, the matter was brought before the bishop of Winchester, April 10, 1579, who "willed the parties present to set down certayn names of their neighbours, whom they thought meete, and he would prick them twayne." This direction being complied with, the persons appointed by the bishop were sworne in by the chancellor of the diocese, after the accustomed order of the law at the ensuing visitation. And, notwithstanding there was an acquiescence in the election of churchwardens in 1580, a suspicion seems to have been entertained, that the person, who, in that or the subsequent years, was likely to have the chief management of the parish-money, might not be in competent circumstances to be entrusted with it; for, after the election, it was ordered, and, as it is believed, for the first time, that "whoever taketh the church stocke to custody shall, before the receate thereof, put in surety for the answering for the same." Two sureties were accordingly bound, and this prudent precaution was used for many years. The entry of their names is generally followed by a minute, noticing to whom of the churchwardens the communion-cup was delivered.

In 1682, the vestry endeavoured to set aside William Jeanes, whom Dr. Hooper, the then rector, had appointed churchwarden. He was, however, admitted at the bishop's visitation, as were two of the three persons elected by the parish; Peter Rich, esq. the third in their list, being excluded.

Another, and a more spirited attempt, was made in 1733, to deprive the rector of his right of nomination. At the vestry assembled, after due notice, on Easter Tuesday, March 27, for the purpose of chusing parochial officers, Dr. Denne, rector, first named, as usual, Stephen Fortee; and Thomas Griffin and John Lilly were nominated by the parish. To this joint choice of three churchwardens the parishioners present agreed, and most of them subscribed their names in token of their assent. But, on May the 8th, a vestry, assembled to settle the poor rates, and to consider other special affairs, took upon them to annul the above nomination and election, *as destructive and subversive of the rights and liberties, and the known antient usage of the parish, and to declare, that William Starkey, being now second churchwarden, do, as customary, succeed unto and be, as of right he ought, the eldest churchwarden of the parish, and not Stephen Fortee.* A caveat was afterwards entered in the Ecclesiastical Court to prevent Fortee's being sworn into his office; but, before the merits could be there determined, the Court of King's Bench granted a prohibition upon these suggestions—that the custom of the parish of Lambeth, concerning the appointment of churchwardens, was, for the senior churchwarden to depart out of office at the end of the year; for the second in that year to become the senior the year following, and the third the second; and for the parishioners

to elect a third person to be the other churchwarden; and that such regular succession had yearly, and every year, time out of mind, been had and used within the parish, unless by death or incapacity in any of the three churchwardens in any year there was a vacancy.

Dr. Denne, being well informed how frivolous the plea was, and how broken and irregular the succession of churchwardens had always been, resolved to maintain the claim of the rector; and he the more readily engaged in the suit, because it was evident that the rights of the parish were not less affected than his own by this pretended custom, which, if established, would leave to the parish the free choice of only one churchwarden instead of two. He therefore joined issue with the plaintiff, William Starkey, the late churchwarden, in order to try the right at the ensuing assizes for the county of Surrey. And it was worthy of notice, that Starkey, who had signed the nomination of officers at the Easter vestry, declared, when served with the rule of court, that he knew nothing of the matter, for that he went out of office at Easter.

The following extracts from the rector's case clearly express the purport of the whole. They likewise shew the state of parish politics at that time, and discover the motives which in this contest actuated the party in opposition.

" If we consider (remarked Dr. Denne) this plain narrative of facts verified by
 " a list of churchwardens in order, not of regular succession, but of free election
 " for the space of two hundred and thirty years, wherein there are as great changes,
 " I believe, as in any parish in England; it will be difficult to conjecture in what
 " mint this pretended custom was coined, which comes out with the stamp of an-
 " tient and laudable upon it. As to its antiquity, they who urge it must be ignorant
 " of the original constitution of the parish in regard to the election of churchwardens,
 " since it appears from vestry books, particularly an old one which reaches from
 " the year 1505 to 1654, of which so much care was taken as to number the very
 " leaves, as also from the bishop's registers, supported in many particulars by li-
 " ving evidence. Or, if they know the constitution, they must have a desire to over-
 " throw it; or, what is worse, a disposition to ferment differences in the parish, which
 " must be attended with ill-blood, confusion, and a great expence, that they may
 " make a gain thereof, or gratify their passions and personal resentments. As to its
 " being a laudable custom, no custom sure can be deemed such which deprives
 " both rector and parishioners of their common and canonical as well as antient
 " right, to make a free choice of such persons every year as they shall think best
 " qualified for the office, especially in so large a parish as Lambeth, where
 " they have the leasing of the parish estates, and the management of great sums of
 " money, in both which respects there have been within memory very considerable
 " failures and abuses. Select vestries have been adjudged to be great grievances
 " to parishes, and an infringement of common rights and liberties; and certain in-
 " dependent churchwardens must be more so. The true interests, rights, and li-
 " berties, of the parish of Lambeth, do therefore depend upon the issue of this
 " trial.

“ trial. It was, indeed, the peace and interest of the parish, not a love of power, much less an intention to destroy (as is maliciously suggested) and subvert the rights, liberties, or any known ancient usage of the parish (charges very different from the rector’s temper, or character in life), that determined him to exert his right of nominating a churchwarden, and to persist therein at a juncture when his parish was in a flame, and every private animosity or personal resentment were thrown in to blow it up; when former officers had been so little masters of their passions as to have an information brought against them by gentlemen for publishing a libel in the church. At such a juncture it must be the duty of a rector to exert his right, and he would have been guilty of a breach of trust, if he had not interposed, and nominated for churchwarden (as by law and custom he might) a person so unexceptionable, that the whole vestry agreed with him in the choice*; a person, in whom he could himself confide, and who would join with him in the mediation he had been desired by all parties to undertake, in pursuing amicable measures, in reconciling and healing breaches; and, if that could not be, in taking care, that the interest of the parish, and the management of their workhouse, should not suffer when put into the hands of parish officers, after it had been erected and conducted by a numerous trust of gentlemen, and other most substantial inhabitants, authorized thereunto by a public vestry†, not only without misapplication or embezzlement, but with like attention as their own concerns, in so regular and fair, so frugal and prudent a manner, as that the poor were most comfortably provided for, and all the money several of the trustees had lent without interest paid off, and the parish assessments reduced from two shillings to nine pence in the pound.”

Starkey (or more properly his abettors‡) was aware that his cause was indefensible, and he did not therefore stand trial at the assizes; but in the ensuing term a writ was awarded by the Court of King’s Bench, commanding Dr. Pinfold, the bishop’s chancellor, to administer the oath of office to Mr. Fortee. Mr. Hardwick, late

* Mr. Fortee, the respectable churchwarden nominated by Dr. Denne, was father of Mr. Hayes Fortee, whose benefaction of 500*l.* to the charity schools for special purposes is mentioned in the History of the Parish, p. 52, and who is one of the trustees for legacies in the public funds, p. 90.

† To the account of the workhouse in the History of the Parish, p. 52, may be added—The vestry order for the erecting of a workhouse is dated January 13, 1724; and trustees were appointed April 19, 1726, out of each liberty, viz. bishops, 27; princes, 50; Marsh and Wall, 42; Stockwell, 8; Lambeth Dean, 12; in all 139.

‡ Francis Sadler, who lived in Stangate, was supposed to be a principal abettor. He was a man of a very litigious turn, and endeavoured to involve the parish in another dispute, on a pretence that no fees whatever were due to rector, clerk, sexton, or parish, for the performance of any office of the church. He first circulated a sheet of paper relative to burial-fees, addressed to the parishioners of Lambeth, and afterwards published an 8vo pamphlet, entitled, “The Exactions and Impositions of Parish Fees.”

clerk of the Drapers Company, was the attorney employed by Dr. Denne; and the bill, with gratuities, amounted to 49l. 10s.

In Lambeth, as probably in most other large parishes, where the office of churchwarden is really burdensome to a disinterested man of business, it has been customary to accept a fine from the person chosen. By an act of vestry, August 8, "whoever refuses to serve when he is elected to pay unto the church xs." And "A. 1623, Mr. Wickes paid, for not serving, a fine of 1l." A. 1715, April 19, when, as I believe, the fine was 5l. it was minuted in vestry, "that security should be given for repayment of the fine to persons who had fined, in case they should be called upon to serve any office in this or any other parish that should be taken out of it." The vestries of former days were also of opinion, that they had authority to impose a fine upon churchwardens who were remiss or inaccurate in passing their accounts. For instances, A. 1505, May 19, it was agreed, "that at the yere's end the churchwardens shall geve and make accomptes of their receytes, payments, and detts, for the same yere, to the parson, and to the most part of the most honeste men of the same parishe for the tyme beyng. And that, under the payn of fourety shillings to be paid for the sayed churchwardens not making their accompts at the yers ende as said ys the which xl s. shall be disposed and bestowed to the use and behoff, and for the most proufitt of the foresayd church of Lamethith after the discretions of the said parson, and of the most honest men then beyng in the sayd parishe of Lamethithe," &c. fol. 1.b. And under the year 1628 is this memorandum—"Whereas, William Yeates being upper churchwarden for the year 1628, being called to give up his accounts to the parson and churchwardens, made prooffe unto them, that he had given his accomptes to the vestry-clerk Nathaniel Perche, upon which appeareth the forenamed William Yeates offered to make oath, that he was 29 shillings out of purse, which accompt, by the neglect and death of the said clerke, cannot now be had, that it might be entered, according to the custom of the Parish of Lambeth, into the Reg. Booke; now, therefore, the parson, churchwardens, and the rest of the vestry, have ordered, that the abovenamed William Yeates shall, in consideration of his defeete in not taking order before the death of the said clerke to enter the said accompte, shall, besides the loss of the allowance of 29 shillings, pay by way of amercement, five shillings to the poore; and this his fine shall stand upon record."

"Henry Barnes.

Daniel Featlye, rector.

"John Scaldwell.

Andrew Bartlett."

In History of Parish, p. 45, it is mentioned that the vestry is general; but "A. 1654, January 15, at a meeting upon summons of a considerable number of parishioners, after a full and free debate, they did unanimously, and without any person's gainsaying vote, appoint a select vestry, or number of trustees, for the good ordering and governing of the parish for one year." And, accordingly, January 21, the select vestry was chosen, with such numbers added as to make the whole

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whole 51, besides the minister and churchwardens for the time being. For this innovation and exclusive assumption of power, which does not seem to have been continued beyond the year, there was the usual pretence "of the dangers and inconveniences that had of late years befallen the parish, in relation to the church, poore, and other concernments, and the greater inconveniences and growing mischiefs threatened from a want of good order and government."

EXPENCES AT THE ELECTION OF CHURCHWARDENS, AND AT MAKING UP THEIR ACCOUNTS.

A.D.	l.	s.	d.	A.D.	l.	s.	d.
1580. Llayd out at the King's Head when we were chosen, - - -	0	6	6	1593. At the King's Head upon the account day, - - -	0	10	6
1581. Spent at the King's Head when we were chosen, - - -	0	2	8	1594. For our drinking, the last account day, - - -	0	7	10
1582. - - - - -	0	6	6	1595. Paid at chusing new churchwardens, - - -	0	9	8
1584. - - - - -	0	3	1	1596. - - - - -	0	10	0
1585. - - - - -	0	4	4	1597. - - - - -	0	5	0
1586. At the King's Head when we were chosen churchwardens, being 24 persons, - - -	0	14	0	1598. At the King's Head, when we received our account, - - -	0	5	10
1587. - - - - -	0	13	0	1600. For drinking, when we received our account, - - -	0	7	8
For our dinner when we went about the parish to gather the clarke's wages, 2s. (not allowed).				1601. - - - - -	0	8	0
1588. Laid out at the King's Head when we were chosen, - - -	0	14	0	1602. Spent at P. Duquesnoy's, when we were chosen churchwardens, - - -	0	6	0
1589. - - - - -	0	12	6	1603. For our drinking when we were chosen, - - -	0	5	0
1591. - - - - -	0	14	0	1604. Payd when we were chosen churchwardens, to drinke, - - -	0	5	6
1592. - - - - -	0	13	2	1605.			

	l.	s.	d.		l.	s.	d.
1605. - - -	0	4	0	up five years accounts for			
1609. - - -	0	4	0	the churchwardens, -	0	10	11
1613. Spent in bread and				1630. At the choice of			
beer at the election of				churchwardens, -	0	5	4
churchwardens, -	0	3	1	1633. At the chusing new			
1614. At the choise of				officers at Easter, -	0	11	9
churchwardens, -	0	2	6	1634. - - -	0	13	0
1615. Paid when the former				1636. - - -	0	16	4
churchwardens made up				1637. - - -	1	4	8
their accounts, -	0	2	10	1638. - - -	1	4	8
1617. Laid out at chusing				1639. - - -	1	7	0
churchwardens, -	0	4	4	1640. - - -	1	11	8
1618. - - -	0	2	10	1642. - - -	0	18	10
1622. - - -	0	5	2	1643. - - -	0	16	6
1627. Spent at the making							

EXPENCES AT VISITATIONS, AND PERAMBULATIONS.

	l.	s.	d.		l.	s.	d.
1565. Paid for our dynners				and the fydemmen, and Mr.			
and the fydemmen at the visi-				curate, - - -	0	4	8
tation in Southwarke, -	0	4	4	1572. Spent at the visita-			
Item, to Mr. Bullock				tion *, - - -	0	7	10
(curate) for his charges, -	0	1	0	1573. April xxvi. at the			
1566. For dyner for church-				dyner for the churchwar-			
wardens and fydemmen, -	0	2	0	dens and fydemmen at the			
1570. For charges and ex-				visitation of the bishop of			
pences of Mr. Mote, Wm.				Winchester at St. Mary			
Dorett, the curate and fyde-				Overes, - - -	0	8	0
men at Ewell, before the				May xx. paid more for			
bishop of Winchester, -	0	6	8	attendance at the bishop's			
1571. For the charges of us				visitation, - - -	0	2	4

* To the paritorye for his warnynge, 4d.

1573,

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1573, May xx. For the brek- fast and dyner of the church- wardens and fydemmen at vi- sitation at St. Mary Overes, Monday next after Michael- mas day, - - - o 16 o	1584, May 17. For our dyner l. s. d. at the bishop of Winches- ter's visitation, - - - o 2 6
1574. Churchwardens and fydesmen's dinners at vi- sitation of the archbishop, o 3 6	1587. Our dinners, the cu- rate, churchwardens, and fydesmen, at the deacon's visitation at St. Saviour's, Sept. 15. - - - o 11 4
1575. For our dyner at the visitation, - - - o 5 4	Bestowed on the archdea- con himself a bottle of wine, - - - o 1 2
— October x. For the dyner of churchwardens and fydemmen, - - - o 7 10	1599. For our dyner at the bishop's visitation, May 22, o 10 o
1576, Jan. For Mr. Bullock's dyner, and ours, and the fydemmen, at delivering our presentments, - - - o 5 o	1611. For two dyners at two general visitations for mi- nister, churchwardens, and fydesmen, - - - 1 9 6
— May 10. Our dyner at visitation, - - - o 8 6	1613. Spent for our dyner at the visitation, where there was in company Mr. Taylor, the parson, Mr. Toncke's minister, the old and new churchwardens, with the fydesmen, . 1 2 o
— October 1. Our dyner at visitation, - - - o 7 6	1619. For our dyner at the visitation, - - - 1 19 10
1577, October 3. For our dyners, Mr. Bullock's and fydemmen, - - - o 9 6	1620. - - - 1 19 9
1578. For our dyner at the visitation in Southwark, o 6 2	1623. - - - 1 13 o
1579. For our dyner at the chancellor's visitation, o 6 4	1624. - - - 1 8 6
— Jan. 22. For our dyner at visitation, - - - o 9 4	1629. At the visitation din- ner, when divers witneses were produced in the suit with St. Saviour's, - 4 2 o
— For our dyner when the citation was, - - - o 5 4	1633. For the first visita- tion dinner, - - - 4 18 6
1580. For our dyner at the visitation, - - - o 3 4	— For the second, - 1 14 6
1581. - - - o 12 o	1634. At the visitation din- ner, - - - 3 18 o
1582. - - - o 13 6	1636. - - - 3 5 1
— For our dyner at the archdeacon's visitation, o 12 o	1647. At the first visita- tion dinner, - - - 3 16 o
1583. - - - o 11 o	— Item, our second, 1 17 o
1584, March 3. For our dyner at the archdeacon's visitation, o 4 6	1639.

1639. At the first visitation dinner, - - -	l. s. d.	4 16 6	1588. For drinking, for certain honest men of the parish, when we went our perambulation to Vicar's Oke, - - -	l. s. d.	3 4
1640. At the visitation dinner, - - -		3 13 9	1589. When we went our perambulation to Vicar's Oke, to make the parishioners drynke, - -		5 0
1642. - - -		3 0 0	1591. - - -		5 4
1692 *. For the two visitations at St. Mary Overe's,		3 0 0	1592. When we come from Vicar's Oke on perambulation, - - -		4 0
1693. Expended at a visitation, court for a dinner swearing the officers, and court fees, - - -		1 5 0	1593. - - -		5 0
1694. - - -		1 5 0	1594, May 22. Going to Vicar's Oke, drinking, -		4 0
1699. Paid to Charles Thory, when the officers were sworn at the visitation (court's fees, 10s. not included). - - -		4 13 0	1595 and 1596. Each year, -		5 0
1709, May 4. Spent at the visitation, - - -		5 2 9	1597. At the King's Head, when we came from the Vicar's Oke, - - -		6 0
1579. Drinke for the children, - - -		0 0 6	1598. - - -		6 0
1581. When we went our perambulation, - - -		0 2 0	1599. - - -		7 0
1582. Victuals and drink going a proceffion, - - -		0 2 0	1602. At Mr. Vausfes, when we came from our deambulation, - - -		8 6
1583. When we went our perambulation at Vicar's Oke in rogation week, -		0 2 6	1605. - - -		12 0
Item, for drinking the same day, - - -		0 0 6	1610. Bread and bear at Vicar's Oke for the proceffion, - - -		9 0
1584. In going our perambulation to Vicar's Oke, churchwardens, and other honest men of the parishe, -		0 2 6	1612. For a kilderkin of beer, and other charges spent on the parishioners at the Vicar's Oke, -		6 6
1586. For making honest men drinke when we went to Vicar's Oke in perambulation, - - -		0 2 6	1613. When went our perambulation, - - -		2 2
			1614. - - -		2 1
			1615. - - -		4 1

* A. 1668, Jan. 28. It is ordered, that no churchwarden, after this day, shall have power to expend above forty shillings in parish business or affairs of the church, except they have liberty given them by a vestry. But it may be lawful for him or them to expend 6l. in going the perambulation without such liberty, as has been customary.

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1616. Item, at the perambulation, - - -	0	13	8	1635. At the perambulation to Vicar's Oke, - -	3	8	6
1617. Bread, beer, and victuals, at the perambulation, - - -	0	17	0	1639. Paid the charges going the perambulation, 3 days, - - -	4	5	5
1618. - - - - -	0	19	10	1640. For two days perambulation, - - -	2	9	4
1619. Laid out at the perambulation, - - -	0	15	0	1693. To Charles Thory for a dinner on Ascension Day, - - -	6	0	0
1620. - - - - -	1	5	6	Paid for whipping the boys, - - -	0	2	0
1621. - - - - -	1	0	2	1700, May 9. Spent on the parishioners going the out-bounds of the parish, -	15	16	0
1622. - - - - -	1	7	6	1704. Paid for 100lb. of cheese spent at Vicar's Oke, -	0	8	0
1623. - - - - -	1	4	8	1707. Charges on the parish boys, being Ascension Day, -	0	10	0
1624. - - - - -	1	8	6	1708. The same, - - -	1	14	0
1625. At the perambulation, Item, for carrying the provision to the Oke, -	0	2	6	Mem. 1735, December 18. Dr. D. nne paid Mr. Fortee, churchwarden, the rector's part of the perambulation expences, 5l. 5s. od.			
1627. - - - - -	1	19	6				
1631. At the perambulation both days, - - -	1	10	0				
1632. At the perambulation both days, - - -	1	16	6				
1633. For going the perambulation, - - -	1	19	6				
1634. When we went the bounds of the parish, -	0	13	0				
— When we went to Vicar's Oke, - - -	0	12	0				

OF PERAMBULATIONS AND BOUNDS.

As in the copious transcripts before me from the Churchwardens' Accounts, there are so many notes, beginning in 1579, of the expences of going the bounds of Lambeth parish, and not one of an earlier date; I am somewhat inclined to believe, that the charges, whatever they might be, were before defrayed by individuals. And the first entry is small indeed, it being only sixpence; but, in 1639, the item is 4l. 5. 5d. and three days were spent in the progress. After the Restoration there was, I suspect, an increasing charge, because it was agreed in vestry, January 28, 1668, that the churchwardens should be allowed no more than 6l.;

and March 9, 1680, it was "ordered, that no perambulation be this year upon the narrow broad wall, but only on the outside of the parish; and in case they will go all the parts of the parish, then the churchwarden to be allowed 5l. in his account; if his perambulation be only the outparts, then in his accounts to be allowed 4l. and no more." From the annexed entries it appears, that formerly it was not unusual to go some parts of the bounds every year, but during the incumbency of Dr. Denne there was only one perambulation; and, in order to prevent encroachments, a person was occasionally employed to examine which of the posts were missing, or wanted a repair. If I am not mistaken, the posts are numbered, and it would be an improvement were it minuted in a register where each post is fixed. The practice of cutting crosses upon trees which are decaying, or on the ground which are soon filled up, ought for these reasons to be discontinued, and posts placed; and as very short posts would answer the purpose, and might at an easy expence be fixed by degrees in the largest parishes, it were to be wished that this mode of ascertaining boundaries was every where pursued.

From the number of houses built of late years in Lambeth, some parts of the boundary-line are become so much interrupted, that it is in contemplation to have the whole accurately surveyed, measured, and mapped. By computation this parish is in circuit upwards of forty-five miles.

The following articles in the Churchwardens' Accounts are under the year 1588:

Paid for drawing articles to give to my lord's grace about our abuse	l.	s.	d.
at the Vicar's Oke when we went about our perambulation,	0	1	0
Item, for bothire, when we went to fetch out the letter to summon			
Hammond of Penge to appear before my lord his grace for molest-			
ing us in our perambulation, and for writing of the same letter,			
and for one to serve the same summon,	-	-	0 3 10

In 1639, at a meeting, to set forth the parish bounds in writing*, there was a charge of 2s. 6d.

In the inquisition, taken June 28, 1658†, it is set forth, that neare thirty families, being distant from Lambeth church above two miles, and two furlongs from Camberwell church‡, the jurors conceive it would be convenient, if the commissioners thought fit, that these families should be united to Camberwell. This union was opposed by the parishioners of Lambeth; for, A. 1658, August 5, there was an "order of vestry for defraying all necessary expences about the difference in question about taking away part of the said parish, and laying the

* A. 1586, payd for writing a bill of the ackers of ground within the parish, 6d. Churchwardens' Accounts.

† History of Parish, p. 61.

‡ A chapel is lately built not far from the road leading from Camberwell to Dulwich.

"same

"same to Camberwell, which is to be tryed at Kingston, August the 9th. The
"issue must have been in favour of Lambeth."

Lambeth being a parish within the bills of mortality, the statute of the 9th of Queen Anne, for building fifty new churches, extended to it. And, in consequence of an order from the commissioners appointed by that act of Parliament, it was resolved in vestry, November 10, 1711, that the churchwardens should employ a surveyor to take a map or plan of the parish, to be laid before the parishioners. December 13, there is an item of 2s. 6d. for drawing a petition to the commissioners; and four years after a notion certainly prevailed, that a parish would be formed out of this district, because, 1715, April 19, security was given by act of vestry, that the money should be re-paid to persons who had fined, in case they should be called on to serve an office in any other parish that should be taken out of Lambeth.

There is not any survey known to be extant, nor, as far as I can learn, is there any charge for making it in the Churchwardens' Accounts. The presumption, therefore, is, that the act of vestry was not carried into execution; and it is to be regretted that it was not, because a map of the parish would have been of lasting use. The petition presented to the commissioners must also have contained some curious information relative to the state of the parish at that time; but unfortunately it was not entered in the vestry-book, and it might be labour in vain to search for it in the public offices.

In 1631 the parishioners of Lambeth were engaged in a suit with the parish of St. Saviour's, Southwark. The ground of the contest is not noticed, but the parishes being then contiguous, it might be concerning the boundaries. By the charges in the Churchwardens' Accounts the suit seems to have been instituted in the ecclesiastical, but removed into a temporal court, money being paid to both civilians and common lawyers; *e. g.*

June 27. Paid for a pottle of wine at the tavern with the doctor and proctor,

—— Paid to Mr. Davis, the proctor, to follow the suit against the parishioners of St. Saviour's, Southwark,

—— Paid to serjeant Hendon for his fee,

0	1	1
2	0	0
1	0	0

Then follows this charge of the suit against Emerson's, which is inserted as a specimen of an attorney's bill at that time.

For a copie of the bill, 18 l. s. d.
sheets, 0 12 0
Drawing and engrossing the
answer, 20 sheets, 1 0 0

1 12 0

A a a 2

For a copie of the replica- l. s. d.
tion, 0 1 4
Drawing and ingrossing inter-
rogatories, 10 sheets, 0 10 0

0 11 4

The

ADDENDA TO THE HISTORIES OF

	Brought over,	1	12	0
The oath to the answer, and going by water to the Temple,		0	2	0
The attorney's fee,	-	0	3	4
Soliciting this term,		0	10	0
The attorney's fee,		0	3	4
Soliciting this term,		0	10	0
		3	0	8

	Brought over,	0	11	4
Two subpoenas for the wit- nesses,		0	5	6
For the attornies fee,		0	3	4
For foliciting,		0	10	0
To the examiner for five wit- nesses,		0	12	6
		2	2	8

RECEIVED FOR THE SEPULCHRE LIGHT.

	l.	s.	d.
1505. Of Sir John a Ligh,	0	1	0
----- Mr. Rauf a			
Ligh,	0	1	0
----- Walter Haward			
(Qu. Howard),	0	0	9
----- Sir William			
Willoughby, knyght,	0	1	4
1515. - - - - -	0	13	0
1516. Of Sir John a Leyghe			
for iiii years,	0	4	0
----- - - - - -	1	0	0

	l.	s.	d.
1517. - - - - -	0	13	4
1518. - - - - -	0	13	9
1519. - - - - -	0	11	7 ob.
1521. - - - - -	0	9	0 ob.
1522. - - - - -	0	9	7 ob.
1523. - - - - -	0	19	7 ob.
1554. Gatheryd at Ester,	0	2	8
1555. - - - - -	0	6	8
1556. Gatherid in the			
church at Ester,	0	6	8
1557. - - - - -	0	6	8

PAYMENT FOR THE SEPULCHRE LIGHTS, &c. AND FOR THE PASCALL.

	l.	s.	d.
1505. For making of the			
sepulchre lyght,	0	13	0
----- For making of the			
pascall,	0	2	1
----- For watching of the			
sepulchre light, to ii.			
persons,	0	0	6
1515. For boots hyre, for			
carrying the pascall to			
London and home			
ageyne,	0	0	6

	l.	s.	d.
----- To William Smythe			
for ii poleys for the			
pascall,	0	3	0
----- For watching the se-			
pulchre four nyghts, and			
for meys and drynk,	0	1	6
----- For the sepulchre			
lyghts,	0	13	11
1517. To the watchers			
of the sepulchre,	0	1	4

1517.

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	l.	s.	d.		l.	s.	d.
1517. For the makyng and the waste of the pascall,	o	3	10	1521. For colys,	o	o	6
— To the sekesten for watching the sepulchre,	o	o	4	For the sepulchre lyght,	o	11	4 ob.
1518. For a quar. of colls to make the halowyd fyer,	o	o	7	1554. To the men for watching of the se- pulchre,	o	1	8
— For wachemen to the sepulker,	o	1	o	— To the sexten for his dener on good Fry- day and Ester Evyne,	o	o	6
1519. For a quar. of collys for to make the halloyed fyer with,	o	o	5	— For a sack of coles against Ester,	o	o	8
— For iiii men to watche the sepulker,	o	1	o	1556. To ii men for watching the sepulker at Ester,	o	1	4
— For brede and alle to the wachemen,	o	o	2	— To Roffe Adams for hys dynner on good Fry- daye and Ester Evyn,	o	o	6

REMARKS.

The receipts for the sepulchre light are very different, but seem to have arisen from general and voluntary contributions.

The charge of the stones used for the small building, which was to represent the sepulchre of our lord, together with the expence of making and painting it, amounted in the Abington Book to seventeen shillings and sixpence; and in the same accounts are these entries relating to it.

	l.	s.	d.
A. 1555. To the sextin for watching the sepulter two nyghtes,	o	o	8
1558. To the sextin for meat and drink, and watching the se- pulture, according to custom,	o	4	6
— To the bellman, for meat, drink, and cooles, watching the sepulture,	o	1	7

It was not, however, a custom peculiar to the parish of St. Helen's, Abington, there being, as above stated, sundry articles of the like kind in the Lambeth Book: and Fuller observes, that in every year of the Churchwardens' Accounts of Waltham Abbey there is a payment of four pence for watching the sepulchre. He adds, that, were he not loath to charge that age with more superstition than it was clearly guilty of, he could suspect some ceremony on Easter Eve in imitation of the soldier's watching Christ. That there was a pageant allusive to the Resurrection on Easter Day, appears from Dufresne's Glossary, under the title *Sepulchri*

chri Officium; and a similar usage is noticed in Lambarde's Topographical Dictionary, as cited in Mr. Warton's History of English Poetry (vol. I. p. 240). "In the days of ceremonial religion, they used, at Witney (in Oxfordshire) to set "fourthe yearly, in a maner of show or interlude, the resurrection of our Lord, &c. "For which purpose, and the more lyvely heareby to exhibite to the eye the holy "action of the Resurrection, the priestes garnished out certain puppettes, repre- "senting the person of Christe, the watchmen, Marie, and others. Amongest "the which, one bare the parte of a waking watchman, who espiinge Christe to "arise, made a continual noyce, like to the found that is caused by the metyng of "two styckes, and was therefore commonly called Jack Snackner of Wytney."

All the tapers and lamps in the church were to be extinguished on Easter Eve at the sixth, and re-lighted at the ninth hour with the hallowed fire. Du-Fresne's Gloss. Tit. *Ignis Novus*. In the Rubric of the Roman Missal, decreed by the Council of Trent, it is directed, that the new fire should be procured from a flint without the church; and the ceremony of hallowing the burning coals was to be performed, if possible, before the church porch, or at the very entrance into the church. The form of lighting the tapers is also specified.

RECEIPTS FOR THE PASCHALL LIGHT, AND FOR THE PASCHALL OR COMMUNION PENCE, AND OF THE APPLICATION OF THAT MONEY.

	l.	s.	d.		l.	s.	d.
A. D. 1505. Received				1566. Pascall money at			
of the pascall money,	1	4	8	Eftere,	1	6	0
1515. - - -	1	10	3	1567. Pascall money dewe			
1516. - - -	1	14	0 ob.	at Ester last past,	1	7	0
1517. - - -	1	12	1	1568. Pascall money at			
1519. ——— of Mr. Par-				Ester,	1	7	10
son, for the paskall lyte,	1	4	6	1569. For pascall pence,	1	7	4
1520. ———				1570. For pascall pence,	1	6	0
for the pascall money,	1	9	1	1571. For communion			
1521. ——— of the pas-				pence,	1	6	8
call lyghte at Ester,	1	4	8	1572. For communion			
1522. Item, at Ester,	1	3	8 ob.	pences,	1	11	10
1523. ——— of the pascall				1573. For bred and wyne			
money,	1	1	8	of theymythave received			
1555. - - -	1	6	0	ye communion this yere,	1	9	7
1556. Pascall money,	1	5	10	1574. For communion			
1565. At Ester for pascall				pence,	1	10	10
money,	1	5	3	1575. For the same,	1	8	11
							1576.

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		l.	s.	d.			l.	s.	d.
1576.	-	1	9	0	1616.	-	3	13	7
1577.	-	1	8	6	1617.	-	3	9	2
1578.	-	1	9	2	1618.	-	4	1	10
1579.	-	1	11	6	1619.	-	3	19	3
1580.	-	1	6	3 ob.	1620.	-	3	17	7
1581.	-	1	17	7	1621.	-	2	2	8
1582.	-	3	13	2 ob	1622.	-	2	4	1
1583.	-	3	16	5	1623.	-	3	6	4
1584.	-	3	18	2	1624.	At several commu-			
1585.	-	3	19	6	nions,		4	4	10
1586.	-	3	19	6	1625.	In communion			
1587.	-	3	19	6	pence,		4	18	4
1588.	-	3	11	4	1626, 7, and 8,		6	18	3
1589.	-	3	7	11	1629.	-	4	16	11
1590.	-	3	16	6	1630.	In communion pence			
1591.	-	3	7	7	for tokens, and collected				
1592.	-	3	7	11	at the communion table				
1593.	-	3	5	10	for wine,		6	17	9
1594.	-	3	3	3	1631.	In communion			
1595.	-	2	18	7	pence,		4	11	11
1596.	-	2	12	9	1632.	-	4	10	4
1597.	-	3	6	1	1633.	In communion			
1598.	-	3	9	11	pence. Qu. At Easter,		5	3	2
1599.	-	3	10	7	At other several				
1600.	-	3	7	9	times, for bread				
1601.	-	3	4	9	and wine,		2	1	3
1602.	-	3	2	6	1634.	In communion pence			
1603.	-	3	7	1	and collections,		8	3	5
1604.	-	3	0	5	1635.	In communion pence			
1605.	-	1	12	0	at Ester,		3	1	1
more,	-	1	0	0	1636.	At the Ester com-			
1606.	-	3	4	0	muniions,		5	6	4
1607.	-	4	0	0	1637.	At Ester,		5	14
1608.	-	3	2	8	1638.	-	5	5	10
1609.	-	1	11	5	1639.	-	5	7	1
1610.	-	5	4	8	1640.	-	6	3	9
1611.	-	4	8	6	1641.	Richard Hinde,			
1612.	-	4	3	8	churchwarden, dying of				
1613.	-	4	5	3	the plague, his accounts				
1614.	-	4	13	4	could not be found.				
1615.	-	5	3	9					

1642.

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1642. For communion l. s. d.
pence, with collections
for the poor, 26l.
12s. 2½d.

1643. With collections
for the poor, 2 16 4

1644. The same, 10 10 10

1645. The same, 4 8 4

1694. Of Mr. Lamkin,
for Easter dues, 5 0 0

1695. ——— for
Easter dues, 5 0 0

1698. ——— for
Easter dues, 5 0 0

1698. ——— for
Easter dues, 5 0 0

1699. ——— for l. s. d.
parish dues, 7l. 8s. od.
for Easter dues, 5 0 0

1700. ——— parish
dues, 13l. 3s. od. for
Easter dues, 5 0 0

1702. ——— parish
dues, 73l. 19s. od. Eas-
ter dues, 5 0 0

1703. Of Mr. Lamkin at
4 several payments, for
church duties, 53l. 1s. 6d.
——— for Easter
dues, 5 0 0

1708, 9, and 11, for Eas-
ter dues, each year, 5 0 0

PAYMENTS FOR BREAD AND WINE FOR THE COMMUNION.

1582. For bread from the l. s. d.
Annunciation to June 3, 0 1 1

—— wine for the
same time, 1 9 8

—— bread and
wine, 0 6 6

1583. ——— wine the 9th
of May, 1 15 0

—— bread, 0 1 3

—— 5 pottles of
wine, and for
bread, 0 7 2

1584. ——— xi gallons
and a quart of
wine, May 9, 1 15 0

—— bread, 0 1 2

—— 3 gallons
of wine, and
for bread, to
February 22, 0 8 6

1585. ——— 13 gallons,
3 quarts, and a

pint of wine for l. s. d.
the whole year, 1 17 0

—— bread for
the whole year, 0 2 0

1586. ——— wine and
bread from Mid-
lent Sunday to
Trinitie Sunday, 1 15 0

1587. ——— bread and
wine for the
yeare, 2 13 6

1588. ——— for
the yeare, 2 16 6

1591. ——— wine from
Midlent Sun-
day to 3d of
May, 1 2 6

1591. ——— bread the
whole yeare, 0 2 2

1592. ——— wine from
Midlent Sunday
to Low Sunday, 1 5 8

1593.

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1593.	For bread and l.	s.	d.
	wine the whole		
	yeare,	2	11 6
1594.	— the same,	2	0 0
1595.	— wine for the		
	whole yeare,	2	13 7
	— bread for the		
	whole yeare,	0	3 0
1596.	— wine for the		
	whole yeare,	2	13 8
	— bread,	0	3 0
1597.	— wine for the		
	whole yeare,	1	18 0
	— bread,	0	2 8
1598.	— bread,	0	3 7
	— wine,	2	12 6
1599.	— wyne for the		
	hole yere,	1	18 0
	— breade,	0	2 8
1605.	— Wyne for		
	the communi-		
	cants,	2	13 0
	— breade for		
	the same,	0	1 6
1606.	— wine,	3	4 0
1608.	— a quart of		
	wine,	0	1 0
	— 3 quarts on		
	Christmas day,	0	3 0
	— a pinte of		
	wine,	0	0 6
	— 1 quart of		
	wine, Passion		
	Sunday,	0	1 0
	— 4 quarts on		
	Palm Sunday,	0	4 0
	— 3 quarts on		
	Maunday Thurf-		
	day,	0	3 0
	— 1 quart on		
	Good Friday,	0	1 0
	— 1 pinte on		
	Easter Eve,	0	0 6
	— 12 quarts on		
	Easter Mondaye,	0	12 0

1608.	— bread,	0	4 0
1612.	— wyne this		
	yeare,	3	1 0
	— bread,	0	4 4
1615.	— bread and		
	wine,	6	4 8
1616.	— bread and		
	wine,	4	9 11
1624.	— bread and		
	wine for the year,	5	19 4
1626.	— bread and		
	wine this year,	2	3 9
1627.	— wine,	8	17 0
1629.	— muscadell the		
	whole yeare,	4	4 7
	— Item, An-		
	drew Pest, for		
	the like,	2	2 2
1630.	For wine this		
	yeare,	6	18 5
1631.	— wine,	7	0 0
1632.	— wine,	6	18 9
1634.	— bread and		
	wine,	8	11 5
1635.	— bread and		
	wine,	3	8 1
1635.	— bread and		
	wine at Easter commu-		
	nions,	6	8 11
1639.	— bread and		
	wine at Easter,	7	6 7
1640.	— bread and		
	wine at Easter commu-		
	nions,	6	3 9
1642.	— bread and		
	wine,	9	18 0
1692.	— Mr. Ben-		
	bridge, for communion		
	wine,	8	12 6
1699.	— communion		
	wine,	13	2 6
1700.	— Mr. Short,		
	for sacrament wine,	12	5 0
1706.	— Mr. Short,		
	for sacrament wine,	26	15 6
	Bbb		RE

REMARKS.

In some of the most antient entries, the receipt is stated to be for the paschall light, in others it is styled the paschall money at Ester *, which is also the form in 1533, and in the years of the reign of Philip and Mary, and so continued to 1569, when it is called paschall pence. Soon after communion pence is the expression adopted, and in 1573 it is minuted as received for bread and wine, of them that had received the communion that year. It seems, therefore, not unlikely, that in the times of Popery, a part of the collection was appropriated to the paschall light, and a part for providing sacramental wafers. At St. Helen's, Abington, there were two distinct collections, one for the paschall light, the other for the holy loaf. The paschall pence was a contribution, or payment, expected from every one to whom the sacrament was administered at Easter: and Walter Hickman is recorded as a benefactor, in having by his will, dated October 29, 1540, bequeathed a legacy of 10l. to the church of Woodford, in Essex, to redeem the payment of paschall money, so that every body in the parish, being free from the payment of the same when they came to God's borde, say a pater noster, and an ave for his soul and all Christian souls †.

By the statute of 2 Edward VI. the pastours and curates were, at their costes and charges, to find bread and wine for the holy communion; but in recompence of such charges, the parishioners were to offer, at the time of the offertory, the just valour and price of the holy loff. But by the statute of the 5th of the same king, curates and the churchwardens were to provide the elements at the charges of the parish, and the parishioners were to be discharged of such sums of money, or other dueties, which hitherto they had payde for the same by order of theyr houses everye Sundaye. After the establishment of the Reformation, the usage at Lambeth, undoubtedly, was to collect voluntary contributions from every communicant, nor, for a long time, was there any church rate, of which the churchwardens could avail themselves in defraying this expence.

It was my wish to have formed some judgment of the number of communicants from the sum contributed for providing bread and wine for the sacrament, but I have not succeeded. That since the Restoration the number has much decreased in all places, cannot be unknown to any one who has given himself the trouble to pursue an enquiry. How many communicants there are in a parish is a regular

* A. 1558, at Ester for the paskall lyghte, 34s.

—— for the holy loff, 34s.

1559, ——— for the paskall lyghte, 35s.

—— for the holy loff, 34s. Archæol. vol. I. p. 13.

† Collins, Peerage, Earls, vol. II. p. 427.

article of enquiry previous to an episcopal visitation; and on perusing a return made in the diocese of Rochester at the beginning of the last century, and comparing it with the now state of several parishes, the diminution is found to be very considerable, even where there is a large increase of inhabitants. In some parishes there are not half so many as there were in 1608; in others not a third part; and in a few, if I am not misinformed, there is a reduction of nine in ten. This change, this notorious neglect, is as astonishing as it is distressing to every serious person. All members of the Established church are instructed in their Catechism, on the authority of Scripture, that baptism and the Lord's supper are the two Christian sacraments necessary to salvation. But, notwithstanding the anxiety of all parents not to suffer their children to die unbaptized; how many of those parents are there who depart out of life, without having once obeyed the positive command of their Lord and Saviour to commemorate his death for their redemption in the sacred rite instituted by himself!

So great a disproportion of communicants between former and present days led me at first to suspect, that the return abovementioned might be of persons in each parish who were of a due age to receive the sacrament, and not of those who were really participants. But, on a more attentive examination, I am now inclined to the contrary opinion; and for this, among other reasons, that a wilful neglect subjected perpetual recusants either to ecclesiastical censures, or a pecuniary penalty. And Dr. Featley, in a sermon preached in Lambeth church, notices this motive*.

The rule was, (and the law enacting it is not repealed, though it is become obsolete,) that every person should receive the sacrament three times in the year; and that Easter should be one of them. And it was partly on this account that the sacrament was so frequently administered about Easter. The extracts shew, that at Lambeth there were communions on Passion and Palm Sundays; on Maunday, Thursday, and on the four following days; and in Wilmington, which is a small parish, I find, that in 1655, there were four communions at Easter†. From the same quantity of wine's being allowed at Lambeth for Christmas day, and for

* Clavis Mystica, p. 857. Christ's lasting monument, a sermon preached on Maunday Thursday. Text, 1 Cor. xii. 26. "Wee never read of any (saith Calvin) that were blamed for drawing too much water out of the wells of salvation; neither do wee find ever any taxed for too often, but for too seldom communicating; which is utterly a fault among many at this day, who are bid (shall I say) thrice, nay twelve times, every moneth once, before they come to the Lord's table; and then they come (it is to be feared) more out of feare of the law, than love of the Gospel."

† Entries in Churchwardens' Accounts at Wilmington: s. d.
Bread and wine at Michaelmas, 1 1
Ditto at Christmas, 1 1
Ditto at Easter, four several communions, 6 10
Ditto at Whitfunday, 1 1

Maunday Thursday, it may be inferred, that there were nearly the same number of communicants on those days. The cause of this especial regard to Maunday Thursday may be collected from a passage in the sermon of Dr. Featley already cited. "Now (remarked the preacher) above all days of this holiest week, this hath one privilege, that in it Christ made his last will and testament, and instituted the Sacrament of the Eucharist, and administered in his own person, delivering both the consecrated bread and cup of blessing to his apostles with his owne hands; which mysterious actions of his were presidents in all succeeding ages, and rules for the administration of the Sacrament to the world's end." P. 857.

MISCELLANEOUS EXTRACTS.

	l.	s.	d.
1505. Received at the burial of Webster's moder for waft of wex,	0	0	4
—— at the yeremynde of Piers Palmer for waft of wex,	0	1	0
—— at the burial of a waterman's child for waft of wex,	0	0	2
—— at the burial of Edmund Aleven for waft of torches,			
wex, and for his knylle,	0	5	0
—— at Edmund Aleven's monthys mynde for waft of wex,	0	0	2
—— for the knylle of Water Haward, and for his herse lyght,	0	7	1
—— at the buriall of Robert Warde of Knygth's hille, for			
waft of wex,	0	0	2
—— Of Mr. Rauf, a ligh at the christening of his child for			
waft of torches,	0	3	0
—— at the twelfthmonythys mynde of Mawde Underhille			
for waft of wex,	0	0	9
—— at the buriall of a servant of my lord of Canterbury,	0	9	0
—— at the buriall of Knyghts Maide or Knyghts Hille for			
waft of wex *,	0	0	8
—— of Morgan Wife for the lamp light,	0	0	4
—— of my lady Lylee Chapleyn for waft of torches, 1lb.			
at the christening of the steward's child,	0	0	8
Payd for pathying of the grave whereat Hartyes wife lyeth			
buried,	0	0	8

* Wax is mentioned in all burial fees, and is generally charged at 2d. for children, and at 4d. for others, and at 12d. for a year's mind in this account.

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1505.	Payd to the wex chandeler for makynge of the roode light,	o	2	3
	— for makynge iiiii. herse tapers and xvi. small tapers,	o	2	o
	— for vi. newe torches,	1	18	8
	— for makynge of a newe herse light,	o	1	8
	— to William Sexton in a full contentation of his wages and washing for this yere,	o	3	4
	— to William Sexton for his wages for Midfomer quarter,	o	4	o
	— to the sayd William for washyng of the church stuff for the said quarter,	o	1	o
	— to the sexton for his wages,	o	2	o
	— to William Sexton in a full contentation, &c.			
1514.	Received for the beryall of my lady of Norfolk's gentylwoman,	o	7	8
	— of my lord Fitzwaryn servent,	o	10	4

At the bying of our senfures.		l.	s.	d.
Imprimis	of maystres Bukley,	-	-	-
Item,	a gyrdyll sold for,	-	-	-
—	a chene of sylver, and a pyece of sylver, sold for	o	17	4
—	of her mayd, as mych lackr sylver as was sold for	o	13	4
—	of Sir William Argall,	o	1	8
—	of Mr. Parys,	o	3	4
—	of Umfrey Donne,	o	3	4
—	of Henry Sygons,	o	3	4
—	of William Sexton,	o	3	4
—	for a broken chalys,	1	3	4
—	of Redforth,	o	1	o
—	of John Mylls, osteler,	o	o	4
Receyved at the making of our sewtts of vestments.				
Imprimis,	of Sir John a Leyghe of Stokwell,	1	o	o
—	of Mr. Parfone,	o	10	o
—	of my lord Broyke,	o	6	8
—	of John Cromwell,	o	6	8
—	of Wylliam Ellyotts,	o	6	8
—	of master Kyrtley,	o	6	8
—	of Wylliam Smythe,	o	6	8
—	of Henry Sygons,	o	6	8
—	of Wylliam Bever,	o	6	8
—	of maystres Bukley,	o	6	8
Payments,	for a bellrope,	o	1	7
—	for a cord to the shewyng off the crucyfix,	o	o	3
—	for a censure of sylver,	7	6	8
—	for the makynge of the sewtte of vestments,	6	13	4
		1514.		

		l.	s.	d.
1514.	Payments for a yerd of velvett, - - -	0	9	0
	— for gyrdyles, - - -	0	0	4
	— for halowyng off the sayd vestments, -	0	1	8
1515.	Received for the beriall of John Cromwell's woman,	0	0	4
	— of mayster Henry Ratclyve, -	0	13	8
	— of mayster comptroller of my lord of Canterberys house,	0	11	0
	— ii. halve pound tapers that brente over mayster Comptroller,	0	0	8
	— the monthes mynde of Mr. Comptroller,	0	3	0
1516.	Received, that was found in the churche, -	0	0	2
	— for the beryall of my ladye's mynstrell, -	0	0	2
	— for the beryall of the deane of Chichester, -	0	18	4
	Payd to the wex chaundelar for makyng the roode lyght against Efter,	1	5	0
	— for iii. torches wayinge fourscore pounds and on	1	1	8
	— for ix. ellys of cloth for the parsons surplyce, pryce the elne viii d.	0	6	0
	— towards makynge of the same surplyce, -	0	1	0
	— for the makyng of two surplyces, -	0	2	0
	— for a surplyce, - - -	0	3	4
	— for xvii. elnes of Buckram price elne, vd. -	0	7	2
	[— for dyngge of Buckram for ye letterne clothes, -	0	0	8
	— for the lynyng of letterne clothes, -	0	0	4
1517.	Received for the beryall of my lady Norfolk's mynstrell,	0	0	8
	Payd for makyng of the trendell with ix lb. iii quarters, wex,	0	6	7
	— to James Calate for payntyng of Judas *, -	0	0	6
	— for payng of the sydmen from cyttinge, -	0	6	4
1518.	Payd for iii. onffys of gavesyng rebonds at ix d. the ounce,	0	3	0
	— for yowle fylke to steche golde downe on the copys,	0	0	2
	— for sowyg threde of dyvers colours, red, green, and blue, a quart,	0	0	4
	— for a piece of blue bokeram to lyne the best cope with and oder,	0	5	0
	— to Thomas Rede Broderar for mendyng of divers copys and			
	— to the same Thomas for makyng of v. staclys and v. walans of a old vestement,	0	1	4
1519.	Received of Dave Coper, scribe, of the audens that was gathered of the doctors, of the Audyans for theyr beyng absent at the corte tyme,	0	18	8

* A. 1554-1557, paid for a staffe for Judas Crosse, 4d.

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		l.	s.	d.
1519.	Payd for iii. yerds of herecloth for to cover the heye auter,	0	1	0
	— for viii. yerds of wyght tapys for gyrdells to vestments,	0	0	2
	for a piece of smalle corde for the rode clothe to draw the correyne before the heye auter,	0	0	3
1520.	Received for a lode of polys sold to William Tayler,	0	2	4
	— for master Parys Pytte,	0	6	8
	— Knylle,	0	2	0
	— Herse,	0	1	0
	Payd for a shoulde of motton, and ale, to hym that gave the polys, (see History of Parish, p. 38.),	0	0	10
1521.	Received of the duchess of Norfolk, for the bequest of master Parys, (only part Hist. p. 38.),	26	13	4
	— of Arnold for v ^c . and iii. pieces of old tyall, 1s. 8d. for iii ^c . of old tyall, 1s. 4d.			
	— Harye Knyghtt for lode of tymber carriage, 1s. 8d.			
	— of maystres Kirkby of hyr own gyft towards the herse cloth,	4	0	0
	— of the executors of Thomas Kyrkeby of his bequest towards an herse cloth, (History of Parish, p. 39.),	6	0	0
	Payd in Suthwerke at the receivynge of the emperor for Stowegh of the crosse, the coops, and the censures, &c.	0	0	4
	— for ii. yerds of clothe of gold, and a quarter, at xxxv s. vid. the yerd,	4	0	0
	— iii. yerds of purlpyll velvett for or herse clothe, at xii s. the yerd,	1	16	0
	— viii. yards of buckram at vi d. the yerde,	0	4	0
	— ounces of sylke frynge at xiiii. the ownse,	0	9	0
	— towards makynge of the herse clothe,	3	7	4
1522.	Received of my lady Wylliams for the herste at the buryall, and the monthes mynd of her husband, and for waste of torches,	0	3	4
	— for waste of torches, and the buryall of Sir John Leghe's servant from Stockwell,	0	1	4
	— for the buriall of maystres Bukley, (History of Parish, p. 39.),	1	0	0
	— for the burial of John Cromwell, (History of the Parish, p. 39.),	0	8	6
1554.	Payd for a crosse clothe and a staffe for the crosse,	0	2	6
to				
1557.	— a girdyll for the prest,	0	0	1
	— makynge a surplis for the prest,	0	0	4
				1554

		l.	s.	d.
1554 to				
1557.	Payd for a shryne to put in the sacrament, - - -	0	2	6
1566.	Payd for vii. ells of Holland for a surpleſſe, at xvii d. the ell,	0	9	11
	— making a surpleſſe, - - -	0	1	10
	— iii. lode of lyme for the reparation of the almes houses,	0	4	0
	— M. D. of bricke, for ii. newe chymnes in the same,			
	at ix s.	0	13	6
1567.	Payd to Matthew Allen for to distribute for the preservation of			
	grayne, according to a statute thereof made,	0	15	0
1568.	Received for c. c. c. of elme bordes, at vi s. c. -	0	15	0
	Payd for vermyne, - - -	0	11	6
	Payd for scouring the church harness, and for carriage to and			
	fro, and a man hired to wear it before the justices,	0	3	8
1569.	Received for the burial of William Reynscrofte for the iiid. bell			
	vid. for the black cloth ivd.	0	0	10
	— of Jone Wilcocks for the grave, vis. viiid.			
	for the knell iid, and the best cloth xiid.	0	9	8
1570.	Payd for coales for the seffors of the vermyne in the vestrye,	0	0	8
	— for entering an olde precedente into the liger, -	0	1	0
	— to John Fletcher for vermyne, - - -	0	10	0
1571.	Received for a piece of black clothe, which was Mr. St. John's			
	herse clothe	0	4	0
	Payd for a piece of tymber for the stile in the church yarde,	0	1	4
	— ii lodes of lyme towards the reparations of Adam's			
	house,	0	2	4
1572.	Payd for c. c. c. of tyles for mending the almes houses, -	0	3	6
	— to West, the tyler, and his laborer, for vii dayes work			
	about the same,	0	14	0
1573.	Payd for half a hundred of pavyng tyles, for Mr. Knyghte's,			
	and Mr. Browne's graves,	0	1	8
	— xxxiii yards of matt at iid. the yerd, for the peopel			
	to kneel on at the communion table, and for one hassock for			
	Mr. Bullock,	0	5	6
	— to the cunstable of the hundryth for the relief of the			
	prysoners, for one half yere, to Ladye Daye,	0	2	4
1574.	Payd to the cunstable of the hundred for relief of prissoners one			
	yere,	0	4	0
1576.	— for scoringe of the armor, and for a new scabbard for the			
	sword,	0	4	0
	— to one yere's wages to the clark, - - -	3	0	0
	— to the sexton one yere's wages, - - -	1	6	8
				1576.

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		l.	s.	d.
1576.	Payd to the sexton for washinge the churche clothes,	0	2	8
1577.	Payd for vii. ells of clothe for a firplis, - - -	0	14	0
	—— making of the firplis, - - -	0	3	4
1583.	—— a <i>sheet</i> , and for bearers to carrie a poor Irishwoman to churche which dyed in <i>Fauke's</i> Hall, 1s. 8d. for the grave making and for the clerk, 6d.	0	2	2
1584.	—— makinge of a plate locke key for the door called Sir John a Leighe his chappell,	0	1	0
1589.	—— the mason for a stone to the south chappell dore,	0	3	4
1592.	—— for silk and velvet for mending diverse fretts in the communion cloth,	0	3	6
1596.	Received for one iron bound chest, - - -	0	14	0
1600.	—— Mrs. Evers lying in xxs. for Josselyn lying in in Lambeth Marsh, xs.	1	10	0
1602.	—— one that was brought to bed in Lambeth Marsh,	1	0	0
1603.	—— a woman brought to bed at Knight's Hill,	1	0	0

Mem. That James Cullen, for love and good-will that he bared unto the parishioners of Lambeth, gave and delyvered one pike into the churche for the use of the parish, Roger Younge, Roger Winsloe, and John Fishweke, being churchwardens in 1588.

1607.	Paid to the glazier for a pannell of glasse, for the window where the picture of the pedler stands. See History of Parish, p. 30.	0	2	0
1610.	Received for the charges of the vestrie commission, as may appear by the vestrie book,	3	11	8
	Paid for bote hire, going about the confirmation of the vestrie, May 28,	0	0	7
1613.	Received, December 19, collected in the church for the poor by the justices warrant,	0	16	3
	—— for a woman being brought to bed, - - -	0	10	0
1614.	—— for a woman brought to bed at Kennington,	0	13	4
	—— for another woman brought to bed in Lambeth Marsh,	1	0	0
1615.	Received for a baldricke, - - -	0	2	6
1617.	—— woman brought to bed in Edward Pace's house,	2	0	0
	—— woman brought to bed in Lambeth Marsh,	0	10	0
	—— corpse brought through the parish,	0	6	8
1618.	Received of Mr. Richard Talboyes, by reason his wife was brought to bed before he was marryed to her, - - -	0	10	0
1622.	Received for the old surplice, - - -	0	3	0
	Paid for ix. ells of Holland for a surplice, at 3s. 6d. an ell,	1	11	6
	C e c			1622

		l.	s.	d.
1622.	Paid for making the surplice,	0	6	0
1624.	Paid for the black cloth,	2	5	0
	dog-killers,	0	18	0
1626.	Received of diverse parishioners after the rate of one fourth parte of their contributions to the poor, to provide new buckets and hooks,	11	16	9
	Item of voluntary gifts for that purpose, (buckets),	0	12	0
	More for that use,	0	4	1½
	Paid for four dozen of new buckets, two hooks, a ladder, and for a frame to hang the buckets upon,	13	3	5
1629.	Payd for repayinge the almehouses at the parting of the lord- ships,	0	17	0
1630.	Reiceived for Diana Posthuma Theaber, buried in the night, ground knell, and black cloth,	1	10	8
	_____ Mrs. Tubman, buried by night,	1	10	8
	_____ Col. Scot, great bell, black cloth,	0	5	4
	_____ Capt. Skipwith, buried in the chancel,	0	10	8
	_____ the burial of Sir John Townshend, buried at Clap- ham,	0	5	0
1634.	_____ a corpse that went through the town,	0	6	0
	Paid for a surplice,	1	6	0
1635.	Received for a corpse brought over the water,	0	6	8
	Paid to Bath for giving notice of a corpse that came over the water,	0	1	0
1636.	Received for the bell and one shilling black cloth for burial of Sarah Chadock,	0	2	0
	_____ John Bartlet, a stranger, the child's bell, and 2s. cloth,	0	4	0
	_____ Edic Sherie, the great bell, and no cloth,	0	2	0
	_____ Ann Harris, pensioner, 3d. bell, and 12d. cloth,	0	1	0
	Paid to Bath for frankin fence for the church,	0	1	6
	_____ the clerk for his attendance at the vestry the whole year,	1	0	0
1638.	Paid to the sexton for tolling the bell when a corpse came through the town, and to him that brought word of the corpse,	0	1	6
1639.	Received of some that were tipling in time of divine service,	0	19	6
	_____ for a corpse going through the parish,	0	6	6
	_____ of Thomas Easton for keeping an unlicensed ale-house,	0	15	0
	_____ for two cases of glafs,	2	0	0
1640.	Paid for a new herfecloth,	2	8	0
	_____ to George, the parish clerk, for attending and writing in the vestry,	1	0	0

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	l.	s.	d.
1641. Received of John Huntley what he had in his hands towards the purchasing of a Bridewell,	3	0	0
Paid, February 13, towards a bonfire at his Majesty's going to Parliament,	0	1	6
1644. Received from persons drinking and tipling,	0	6	4
—— at several times for abuses on the Sabath and fasting days,	1	19	6
Paid to George Waple for his attendance at the vestry,	1	0	0
1645. Paid, January 19, to the ringers, at the regaining of Lecheſter,	0	6	0
1693, September 4, paid to the coroner, &c. for ſetting on the woman that had her throat cut at the White Lion at Lambeth, 2l. 3s. 2d. And March 22, at Kingſton aſſizes, concerning the man that murdered the woman at the White Lion, 7s. 6d.			
1701, May 15. It having been, and now is, the uſage and cuſtom of other pariſhes within the bills of mortality to pay a certain ſum of money for breaking up the ground in the church yards for any corſe to be buried there, it is thought fit and ordered by this veſtry, that every corſe that ſhall be buried in the church yard of Lambeth on the South ſide of the church, ſhall be charged the ſum of four ſhillings, and every corſe buried in the eaſt end, towards the lord arch-biſhop's gate-way, and ſtable-yard, ſhall pay the ſum of two ſhillings for being buried there.			
September 21. Paid for twenty-one new buckets,	5	13	0
1694. Paid, July 22, for ten ells of Holland, and making a ſurplice,	3	15	0
1703, March 6. Paid Mr. Price for a new glaſs pedler *,	2	0	0
Diſburſed about a ſuit in Chancery with lord Herbert, &c.	21	6	0
1704, October 26, ordered that the late churchwardens be paid the ſum of 41l. 4s. cd. being charges of defending a ſuit in Docters Commons, commenced againſt them by madam Angell and others.			
Paid Mr. Counſellor Killingworth, and Mr. Bonwick, in a hearing againſt Mrs. Angel and the pariſh of Chriſtchurch,	2	3	0
—— to Counſellor Ayliffe in the ſame cauſe,	2	3	0
1705. Money due to Mr. Lowman for Parliament buſineſs,	20	0	0
1708, November 19, paid Mr. Skinner a bill for proſecuting Clark the diſſenting parſon,	16	16	0
1710, Auguſt 6, paid for putting the church regalia † into the Gazette and Poſtman,	0	15	0
1713, December 2, and March 3.			
Orders relating to the expences of pariſh meetings, at the elec-tion of officers, not to exceed	0	15	0

* See this engraved in the Hiſtory of the Pariſh, p. 30.

† See the Appendix to the Pariſh, p. 154.

ADDENDA TO THE HISTORIES OF

At making the poor's rate,	-	-	-	-	1	0	0
— settling the pensioners and orphans, and days of appeal,	-	-	-	-	1	10	0
— the visitations,	-	-	-	-	2	0	0

PAID FOR GREENS TO ORNAMENT THE CHURCH.

	l.	s.	d.		l.	s.	d.
A. D. 1556. For hole and ive against Christmase,	0	0	6	rosemary and bays for the church,	0	2	6
1557. - - -	0	0	6	1693, December 28. For greens for the church, and put- ting them up, and a dinner,	1	5	8
1565. - - -	0	0	6	1699, December 28. For greens to beautify the church,	1	8	6
1567. - - -	0	0	6	1700, December 24. For greens to beautify the church, and other charges,	2	8	6
1568. - - -	0	0	6	1705, December 24. For sticking the church with greens, and servants expences,	0	10	0
1569. - - -	0	0	6	1707, December 24. For greens to the church,	2	0	0
1599. To old Bastard for holly and ivy at Christmase,	0	0	6	1711. For greens for the church, To Tearve for stick- ing the church,	1	6	0
1602. Holie and ive for the church,	0	0	10		0	10	0
1603. - - -	0	1	0				
1606. - - -	0	1	0				
1608. - - -	0	1	4				
1613. To Small for holie and ivie,	0	1	4				
1614. To the same, -	0	1	8				
1619. Holie and ivie for the church,	0	2	0				
1623. - - -	0	0	10				
1627. - - -	0	1	0				
1631. - - -	0	2	6				
1635. - - -	0	2	0				
1636. To the sexton for							

EXTRACTS RELATIVE TO BOOKS FOR THE SERVICE OF THE CHURCH.

		l.	s.	d.
1 & 2.	Payd for fyve proceffionals to syng in the queer, at 2s. 4d. a			
4 & 5.	piece,	0	11	8
	of ——— a nantefoner (a) of parchment to syng on —	1	6	8
Philip	——— iii. grayels of parchment and on grayl of paper to syng			
and	in the queer,	2	13	8
Mary.	——— ii. ymnalls, — — — — —	0	5	4
	——— a nantefoner of parchment and a venite boke, — — —	3	6	8
1563.	——— to Mr. Bullock for a boke of articles, — — —	0	0	4
	——— to the fame for a boke of praiers (b), — — —	0	0	2
1568, 1569.	——— for a new Bible of the great volume, xxvis. viiid.			
	of the which Mr. John Porye, doct ^r of dyvynitie and parson			
	of Lambeth, paid xiiis. iiid. and so of the parishe charge (c),	0	13	4
	——— for a copie of the articles set forth by the bushope to be			
	read to the parishe (d),	0	0	4
1570.	——— a newe booke of the common praier and administration			
	of the sacraments, for the use of the churche, xxi ^o November,	0	5	4
	——— booke of articles, — — — — —	0	0	6
1571.	——— the xxix. December, for ii. Psalme Bookes, — — —	0	5	4
	——— for the booke of articles, and canons, and degrees of			
	marriage,	0	0	8
1572.	——— a booke of prayer, — — — — —	0	0	6
1573.	——— to Mr. Bullock for ii. bokes of newe prayers (e), — — —	0	0	6
	——— the register for a byll of articles, — — —	0	0	8
	——— for ii. Catechismes in Latten, set forth by the clergy (f),	0	2	0
	——— a byll of articles, — — — — —	0	0	2
1574.	——— the booke of articles of my lord of Canterbury's visi-			
	tation *,	0	0	4
	——— the boke of the expofycion of fertain chapters of the Old			
	Testament commandyt to be had in our churche (g),	0	3	6
1574.	——— a new Sarvys Boke for the church, — — —	0	4	0
	——— tabyll of the ten commandments, — — —	0	1	0
1577.	——— dozen of bookes at the commandment of the or-			
	dinary,	0	1	0
1578.	——— copy of the articles, — — — — —	0	1	0
	——— to Mr. Grainger for a Service Book, — — —	0	0	4

* A. 1505, paid for beryng of the bill of detections to the court for the visitation, iid.

		l.	s.	d.
1579.	Payd for a new Service Booke of Common Prayer,	0	7	0
1580.	— iii. bookes of prayers (h),	0	1	0
1581.	— the canons, injunctions, and articles,	0	0	9
1584.	— a Prayer Book against the execution of Parry (i),	0	0	2
	— Book of Service for the queen's coronation (k) day,	0	0	4
1586.	— new binding the Bible, and for clasps,	0	7	6
	— a Book of Prayers and Homelys to be read upon Wednesdays and Fridays in the time of dearth (l),	0	0	4
1587.	— delivering our presentments at the bishop's visitation, and for a book of articles and ii. sheets of injunctions,	0	1	4
1588.	— a new Service Book, and a quire of paper,	0	7	0
	— ii. Prayer Books of Thanksgiving for our safe delivery from the Spaniards,	0	0	8
1590.	— a Prayer Book to pray for the French king (m),	0	0	4
1607.	— the book of articles at the archdeacon's visitation,	0	1	0
1617.	— a Bible, and Booke of Common Prayer for the church,	2	0	8
1623.	— booke of articles,	0	1	0
	— book of articles at the archdeacon's visitation,	0	1	0
1625.	— two books for the fast (n),	0	1	6
1626.	— a book of articles for our othe, and a book of admonitions,	0	0	10
1627.	Received for part of an old Service Book,	0	4	0
	Paid for two Service Books,	0	16	0
1631 or 2.	— for a prayer for the queen's safe delivery,	0	0	6
1633-4.	— Service Book,	0	8	6
1635.	— Church Bible,	2	16	0
1640.	— king's injunctions,	0	1	0

REMARKS.

(a) i. e. Antiphonar. In the year 1424, the monastery of Crabhose in Norfolk paid 17l. 6s. 8d. for two Antiphonars. Spelman Gloss. v. Antiphonarius.

(b) An office of prayer and fasting for the plague was issued this year, as also a thanksgiving prayer for the ceasing of the infection. Strype's Life of Archbishop Parker, pp. 131, 132, 135; and his Life of Grindal, p. 71, 81. There is also in the Churchwardens' Accounts of Abington, an entry of 6d. payd for one boke of Wednesdays fasting, which contains omelies. Archæolog. vol. I. p. 16.

(c) This must have been a voluntary contribution from Dr. Porye. By an injunction of king Edward VI. which, probably, was only a confirmation of an order in the preceding reign, the Bible was to be procured at the joynt expence of the parson,

parson, or proprietary, and the parish. But, by the act of uniformity of queen Elizabeth, the parishioners were to defray the whole expence of books concerning the service; and Mr. Lewis cites the statute of 2 and 3 of Edward VI. as freeing the clergy from this burden. Complete History of the several Translations of the Holy Bible, pp. 175, 176. The Bible here mentioned was doubtless that printed in 1568, and called Parker's, or the Bishop's Bible, because of the learned divines to whom the archbishop committed the translation of different portions, the greater number were bishops. It was printed with a most beautiful English letter, on royal paper, in a large folio. Lewis's Hist. as before, pp. 237, 240. In the Abington Accounts, under A. 1562, is this item, "payde for a Bible for the church, 10s." Which professor Ward supposed to be the Geneva Bible in 4to. on account of the small price of it. It does not, however, appear that this Bible was authorised to be read in churches; and the injunctions in the reigns of Henry VIII. Edward VI. and queen Elizabeth, required the Bible of the largest volumes to be procured. Though the editions of the great Bible of the translation, printed under the direction of Cranmer, were become scarce before the publication of the Bishop's Bible, yet an expression of archbishop Parker implies that some were remaining. (*Cumque sacrarum Bibliorum Anglicana editio quæ in singulis ecclesiis ex statuto collocanda fuit jam prope deleta defecisset, rursus cudi curavit. De Antiq. Eccles. Britan.*). And in 1562, a Bible was printed by Harrison, according to the translation ordered to be read in churches. Lewis's Hist. p. 214. As to the price of the Bible in the Abington Accounts, king Henry VIII. fixed the price of Cranmer's Bible at 10s. unbound, and not above 12s. well bound and clasped. It was therefore an erroneous observation made by Fuller (Church History, book VII. p. 387.) that few country parishes could go to the high price of them; particularly as half the money was to be paid by the incumbent or appropriator. Many churches were indeed destitute of Bibles from another cause, which was the aversion of not a few of the clergy, both superior and inferior, to the permission given to the people to read the Scriptures. A. 1576-1577, the churchwardens of Abington paid 40s. for a new Byble. This must have been the second edition of archbishop Parker's Bible, published in 1572, though it is not easy to account for the advance in price, if, as Mr. Lewis (Hist. p. 257.) represents it, this Bible was on the same fine paper and letter as the former edition, with only a few alterations and additions.

(d) These articles might have a reference to Anabaptists and other sectaries, holding heretical opinions, who had lately come into England, and concerning whom the bishops of the several dioceses were to make a special inquisition, in pursuance of the queen's command transmitted to them by archbishop Parker. Life of Parker, p. 262; and in Strype's Life of Grindal are that prelate's articles of enquiry in search of strangers within the city of London, p. 123.

(e) The prayers in this book were composed after the massacre in Paris; and, by the queen's command, appointed to be read in October, the third prayer, which was.

was for the queen; and the fourth a prayer for the persecuted and persecutors, are printed in *Life of Parker*, pp. 358, 359.

(f) This Catechism was written by Dr. Alexander Nowel, dean of St. Paul's, London. An account of it is given by Strype, in *Life of Archbishop Parker*, p. 301.

(g) Bishop Cowper of Lincoln's brief exposition of the first lessons from the Old Testament, appointed to be read on Sundays. Archbishop Parker used his best endeavours to have every church supplied with it, recommending to lord treasurer Burleigh as what he thought would be profitable for instruction, and necessary for the unlearned ministers, but most to the poor subjects, who were certainly to be informed by the stability of this doctrine. *Life of Parker*, p. 465.

(h) On account of an alarming earthquake which happened April 6, a form of prayer was appointed to be used upon Wednesdays and Fridays in both parish churches and households, and there was a long prayer to be used on Sundays. By a rubrick, curates were directed to call upon their parishioners to cause their families, every night before their going to bed, to say the prayer set out for that purpose. Strype's *Annals*, vol. II. p. 668. At pp. 669, 673, and in the *Life of Grindal*, p. 248, and of Bishop Aylmer, p. 78, are accounts of the extent of the earthquake, and of the damage sustained.

(i) The prayer was entituled, "An order of Prayer and Thanksgiving for the Preservation of the Queen's Life and Safety, upon the Discovery of Dr. Parrie's Treason." The particular directions to the preachers and ministers are stated by Strype, who has also printed the prayer, as containing some historical remarks. *Annals*, vol. III. p. 260, 261.

(k) Coronation was probably a mistake for inauguration; the form of prayer to be used on that day (November 17) is noticed at large by Strype. *Ann.* vol. III. p. 355, &c.

(l) See the proclamation concerning this dearth, and the causes of it, in Strype's *Life of Archbishop Whitgift*, p. 490.

(m) The title of this prayer, which is published by Strype, (*Ann.* vol. IV. p. 41, &c.), is, "A Prayer used in the Queen's Majesties House and Chapel, for the Prosperity of the French King and his Nobility, assailed by a Multitude of notorious Rebels, that are supported and waged by great Forces of Foreigners, August 21, 1590."

(n) This fast was probably appointed when king Charles the First, at the instigation of the duke of Buckingham, was resolved to commence a war with Spain, and when 8000 men were ordered to embark for an expedition against that country. The concluding sermon in *Clavis Mystica*, by Featley, is mentioned as being preached at Lambeth church at a public fast, and I had imagined on this occasion. But, on examining the discourse, the following passage rather implies its being delivered in 1621, when king James was persuaded to let a body of troops be sent in aid

aid of his son in law, the king of Bohemia, and when the Hugonists were grievously persecuted in France: "*Judgement is already begun at the house of God*, the angel hath poured out his viall of red wine upon the churches of Bohemia, and their fields are thick sowne with the blood of martyrs; the same angel hath emptied another viall upon the churches in the palatinate, and the sweet Rhenish grape yeelds in a manner now no liquor but blood; a third viall runneth out at this hour upon the reformed churches in France, and our sins as it were holloe to him to stretch his hand over the Narrow Sea, and cast the dregges of it on us, who have been long settled upon our lees." p. 892.

EXTRACTS FROM THE CHURCHWARDENS ACCOUNTS RELATIVE
TO THE REGISTERS.

	l.	s.	d.
1566. Payd for paper, ryall, for the christenyng boke,	0	0	6
— Matthew Allen, by the consente of the hole parishe for newe writing of the olde boke of baptisme, marriage, and burial,	0	6	8
1569. — for writing the register of burials and christenings for a hole yere,	0	2	0
1570. — to Matthew Allen for kepyng the register boke of burialls and christenings for this hole yere,	0	2	6
1571. — for writing the liger book of burialls, weddyngs, and christenings, for the whole yere,	0	2	6
1573. — for making the register book of weddings, christenings, and burialls,	0	6	8
1574. — for ii. quere of paper to make a boke, - -	0	0	8
1575. — for writing the register of christenings, weddings, and burialls, for ii. yeres past,	0	6	8
1576. ————— for one whole yere,	0	3	4
1577. ————— for one hole yere,	0	3	4
1577 and 1579. (Account for a year and a quarter) for writing a boke of christenings and burials,	0	1	0
— — for writing the register book and this account, -	0	6	8
1579. ————— of christenings, &c.	0	3	4
1580. ————— the same, -	0	3	4
D d d			1581.

		l.	s.	d.
1581.	Paid for writing out the register and this accompte,	0	6	8
1582, 1583, 1584, 1586.	The same for each year,	0	6	8
1593.	Paid to the curat for writinge our book of christenings, weddings, and burials,	0	2	0
1594.	—— Mr. Turner, minister, for writing our book, &c.	0	2	6
	Item, to Mr. Turner, for writing our register book, being left unwritteen for the space of three years,	0	6	8
1597.	—— for two paper bookes; the one for the clarke to set downe the weddens, buryalls, and christenings, and the other for to set downe the prechers, when they come with the brod sell to gather in the church,	0	2	2
1599.	—— to master Kendrecke for writing the register book,	0	3	0
1560.	—— to Mr. Calhill for writing the register book,	0	3	4
1611, June 11.	An order of vestry, for giving to Mr. Benjamin Toncke, curate, 45 bookes, left by a former curate, for rent due to the church, Mr. Toncke to have the books in liewe of his paynes for writing out the names of baptisms, marriages, and buryalls, into the leidger booke, which were unwritten before his tyme.			
1616.	Payd for a register booke,	0	4	0
1621.	In account to May 12, among the disbursements are these items, for new binding the church register, with four quire of paper added thereunto,	0	10	6
	Item, to Thomas Taylor, for registering all the christenings, burials, and marriages, which were omitted in the register for diverse years,	1	0	0
1634, June 26.	Paid for perfecting the register,	1	0	0

TRANSCRIPTS FROM THE REGISTER.

- 1569, May 11. John Waters and Isabel Denam, both servantes to my lord's grace of Canterbury, married without banes by his command.
- 1653, November 7. Mark Perkins and Margaret Payne, married by Thomas Cooper, justice of the peace.
- February 6. William Hinde and Anne Baylis, widow, of St. Botolph, Aldersgate, by Thomas Lee, esq.
- 1654, March 28. Samuel Lawrence and Jane Ray, by Samuel Heyland, esq.
- April 6. James Tuckie and Joanne Harper, by Robert Warcop, esq.
- July 4. John Snowe of Stockwell, and Mrs. Elizabeth Moore, by Francis Allein, esq.

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1654, December 29. Right hon. Robert Bulkeley, and Mrs. Sarah Hawey, by Samuel Barnard, D. D.

February 26. James Thompson, minister of Elstree in Herts, and Anne Aley, of Lambeth, by Francis Allein, esq.

1666, July 6. Buried, John Ward, killed with a thunderbolt.

In the Obituary of the Gentleman's Magazine for 1787, p. 645, is this paragraph: "July 12, died at his house, near the Bishop's Palace, Lambeth, at about a quarter before six in the evening, by a flash of lightning, Mr. Bacon, clerk to the Salt-office. At the beginning of the storm he was drinking tea with his wife; the back windows of the one-pair of stairs to the South having been open all day, he went up for the purpose of shutting them; and in the action of lifting up his right arm received the stroke, which tore his coat eight inches in length, and four in breadth; whence it entered his right side, nearly opposite his heart, went through his body, and out at the left hip, and down his left leg to his buckle (which melted), and tore the upper leather of his shoe from the sole. His dog, being at that foot, was also struck dead; after which the lightning penetrated the wainscot and floor of the one-pair of stairs, and made its way into the front parlour, North, where it tore the wainscot in a singular manner, and went off with an explosion louder than any piece of ordnance. Another account says, that he owed his death to a gun being laid across the window, placed there to prevent thieves from breaking into the house, which, on this occasion, operated as a conductor for the lightning; for, at the instant that he was shutting the window, he received the electrical fire from the barrel of the gun, which he accidentally touched, and was immediately struck dead. The violence of the stroke was such, that it tore out his intestines, and made his body a most shocking spectacle."

He was buried in the church-yard, and a monument is fixed to the South wall of Lambeth church, at a little distance from the South-East door, on which is the underwritten inscription;

"Near this place are the remains of
William Bacon,
of the Salt-office, London, gent.
who was killed by thunder and lightning
at his window, July the 12th, 1787.
aged 34 years.

By touch ethereal in a moment slain,
He felt the power of death, but not the pain;
Swift as the lightning glanc'd his spirit flew,
And bade this rough tempestuous world adieu.
Short was his passage to that peaceful shore,
Where storms annoy, and dangers threat, no more."

D d d 2

COL-

COLLECTIONS AND OTHER MATTERS RELATING TO THE POOR.

In the parish-chest is an old parchment book, intituled,

A. D.	Lambhith	A Register Booke of the Benivolence of	Anno Dni
1552.	in	the Parilhioners for the Releife of the Pore	dez. Ambroſe
	com. Surr.	made in A° vi. Regis Edwardi vi ^{ti} , et in	Willowes.
			M. C. LII.

A register booke gevyne by maſter Ambrooſe Wylles, gentylman, unto the church of Lambethe, wherein it is declared the benyvolute of the paryſhoners of Lambethe afforſaid towards the releiffe of the poore inhabitants there; which be not of poore able to lyve wytheoute the cheritye of the towne, as hereafter in this booke doothe appere, particularlye every man's name, and what his devosyon is to geve weklye towards the ſuſtentacion of yher poore neygbours according to the king's highneſſe proſedyngs. And alſo in another place of this boke, the diſtrebutyng wekelye of the ſame cherite by the collectors appointed for the tyme beyng.

My lorde of Canterbury's lordſhip.

My lorde of Canterbury's grace.

My lorde of Wyncheſter.*

My lorde of Suffrecane†.

Maſter Parſon for half a year, 10s.

My lord of Carlyll.

My lady Bridgewater, for a yere, 6s. 8d. from page 13 to 19.

On Sundaye, October 30, there was nothing diſtributed, bycauſe that maſter Wylles did extend his charitye among the poore houſeholders. p. 22.

On Sundaye the 6th day of Auguſte, maſter parſone did geve his charitye to the poor people. p. 43.

The ſums in general very ſmall, and payable by the week, or by the quarter, and different ſums given in different years by the ſame perſons.

* Dr. Poynt, who had been chaplain to archbiſhop Cranmer.

† Some ſuffragan biſhop.

EXTRACTS FROM CHURCHWARDENS' ACCOUNTS,
AND FROM MINUTES OF VESTRY RELATING TO THE POOR.

		l.	s.	d.
1614.	Collected at several communions for the poor,	0	2	9
	_____ in the poor's box, - -	1	2	9
1615.	Collected at several communions for the poor, - -	4	5	7
1616.	The same, - - - - -	1	18	11
1617.	Collected for the poor's use at sundry communions, -	1	12	8
	In the poor's box, - - - - -	0	2	4
1618.	Collected at sundry communions for the poor, -	3	5	3 ob.
	In the poor's box, - - - - -	0	0	8
1619.	Collected at sundry communions for the poor, -	2	6	3
1620.	The same, - - - - -	2	7	6
1621.	The same, - - - - -	2	14	7
1622.	The same, - - - - -	2	1	5
	Of Mr. Blague for the poor, - - - - -	0	7	6
1623.	Collected for the poor at Christmase, - - - - -	1	0	9
	_____ at several communions, - - - - -	4	4	10
	_____ of the collectors at the foot of their account, -	1	1	2
	_____ for the poor, - - - - -	2	1	9
	Allowed in disbursements, for taken out of the poor box, when it was robbed, 1l. os. 2d. and in the next year's account a payment of 14s. 4d. for a poor box.			
1624.	Collected at Christmase, - - - - -	1	3	0
	_____ for the poor at diverse communions, - -	4	2	8
	_____ of the collectors, - - - - -	9	8	10½
	_____ more out of the book of collection for the poor, -	6	8	10½
1626.	Received of diverse parishioners after the rate of one fourth parte of their contributions to the poor, to provide new buckets and hooks, - - - - -	11	16	9
1627.	_____ at the general fast for the poor, - - - - -	2	18	3
1630.	_____ by extraordinary collections for the poor, -	10	16	4
	November 5. Item, of Mrs. Woodward towards a stocke to set to the poore to work given by her husband's will, -	6	13	4

It was ordered at the vestrie, holden January 9, 1630, that, by the consent of the executors and churchwardens, they should have to dispose of 5l. of Mr. Smith's gift for the reliefe of the distressed, nedye, and sicke poor, of the parish of Lambeth, it being a deare yeare of corn.

		l.	s.	d.
1630.	Paid to Mr. Dr. Featlye for the poor of Kennington, -	0	5	0
	—— Mr. Scaldwell for the poor of Stockwell, -	0	5	0
	Collections for the poor at the communion and at church,	10	16	4
1631.	Received by a tax, intended for a stock to set the poor to work,	7	2	6
1633.	—— at several collections for the poor, -	7	10	3
1637.	—— by quarterly collections in the church for the poor,	6	8	10
1638.	—— in quarterly collections at the church for the poor,	4	7	7
	of Mr. Caudwell for the poor, -	1	0	0
	Collected for the poor at the communion table, -	1	14	6
1639.	Received in collections for the poor at the communion and church,	7	10	10
1640.	Received by sundry collections at the church and the communion table,	15	7	7
1642.	—— in communion pence and collections for the poor,	26	12	2½
1650.	Boyden Cuper collector for the poor.			
1652.	Henry Fortee and Thomas Kent collectors for the poor.			
1655, June 5.	It is resolved by the parishioners and inhabitants of the parish, that the assessment for the poor shall be made according to the ancient custom, and not by a pound rate. Vestry Minutes.			
1655, February 20.	50l. granted out of the impost upon coals to the poor of the parish.			
1678, September 26.	That one Johnson, known by the name of Dr. Johnson, for his good services in administering physicke to the poor of this parish, for which he hath required no satisfaction or allowance for the same from the parish, it is agreed that no fee, or allowance, be paid by him or his executors, for breaking the ground for a grave for him, when it shall please Almighty God to call him hence, but that the church duties and grave in the church be given gratis for such his services. Vestry Minutes.			
1693, February 19.	Received of the Chamber of London for the use of the poor,	10	0	0
1699, April 3.	—— the king's gift, from the chamber of London,	80	0	0
1700.	—— the king's gift from the chamber of London,	60	0	0

TABLES

TABLES OF BENEFACCTIONS.

- 1739, April 24. Whereas, by an order of vestry made June 22, 1729, it was agreed, that a table of benefactions belonging to the parish; be forthwith put up in the church; and that the vestry-clerk collect an account of the same to be laid before the parish for their approbation.
- And whereas the order aforesaid has not yet been complied with, and the rector did now signify, that he had himself made a considerable progress in collecting an account of the said parochial benefactions, but that the registers at Doctors Commons must be searched to complete his design.
- Ordered, that the churchwardens be hereby impowered to bear the expences of such a search, and of copying all extracts of wills that shall be thought requisite by the rector; and that when the whole account is finished it be laid before the gentlemen of the parish for their farther information and approbation.
- 1747, April 21. The rector reported that (pursuant to two orders of vestry, the one made June 22, 1729, and the other April 24, 1739,) he had finished an account of the parochial benefactions, and was ready to lay the same before the gentlemen of the parish. A committee was therefore appointed to receive the report.
- 1748, April 21. The rector and churchwardens reported from the committee, that they had gone through the several writings relating to the benefactions belonging to the poor of the parish, and had put them into order in the parish-chest; and that the names and gifts of the benefactors were ready to be inscribed on tables when provided.

TABLE

TABLE OF BURIAL-FEES,
WITH MINUTES OF VESTRY CONCERNING THEM.

- 1729, June 22. It was then agreed that a table of fees for the burial of man, woman, and child, be forthwith made and set up in the church.
- 1735, April 8. Ordered, that the reverend Dr. John Denne, the churchwardens, overseers of the poor, together with the present auditors, or any other parishioner who is willing to attend for that purpose, be appointed a committee to enquire into the surplice-fees due to the rector, as well as to other fees relating to this parish, and that a report be made to the vestry when such enquiry has been made, what appears to have been the customary fees.
- 1736, April 27. In consequence of the enquiry the following report was made to the vestry.

Burials in the church.		Rector.			Churchwardens ground bell.				Clerk.		Sexton.			
											grave.		bell.	
		£.	s.	d.	s.	d.	s.	d.	s.	d.	s.	d.	s.	d.
In the chancel, - - -	inhabitants,	0	18	0	0	0	2	0	9	0	5	0	1	10
	the ground,	5	0	0	0	0	0	0	0	0	0	0	0	0
	strangers,	1	16	0	0	0	4	0	18	0	10	0	3	8
	the grounds	10	0	0	0	0	0	0	0	0	0	0	0	0
In the middle isle, - - -	inhabitants,	0	10	8	1	0	2	0	5	4	2	6	1	10
	strangers,	1	1	4	1	10	4	0	10	8	5	0	3	8
In Howard's and Lee's chapels,	inhabitants,	0	10	8	1	10	2	0	5	4	2	6	1	10
	strangers,	1	1	4	2	0	4	0	10	8	5	0	3	8
In North and South isles, - -	inhabitants,	0	5	4	0	15	2	0	3	8	1	8	1	10
		0	10	8	1	10	4	0	7	4	3	4	3	8

Agreed with the committee, that the table abovementioned contains the proper fees due to the several parties therein mentioned, according to the customs of the parish.

OF HOKTYDE.

			l.	s.	d.
1504-1505.	Received of hokkyng money,	- - -	0	3	1
1515-1516.	Item, of the men for oke money,	- - -	0	5	8
	Item, of the wyffs of oke money,	- - -	0	15	1 ob.
1516-1517.	Item, for oke money of the men,	- - -	0	5	0
	Item, for ooke money of the wyffs,	- - -	0	6	4
1518-1519.	Item, of William Elyot and John Chamberlayne, for noke money gydered in the pareys,	- - -	0	3	9
	Item, of the gaderynge of the Churchwarden's wyffes on Hoke Mondaye,	- - -	0	8	3
1519-1520.	Item, of the weyffes for the hoke money,	- - -	0	9	11 ob.
	Item, gadered by the churchwarden's in hoke money,	- - -	0	6	0
1520-1521.	Item of hoke money,	- - -	0	11	3
	Item, of my lady of Norfolk of hok money,	- - -	1	12	3 ob.
1521-1522.	Item, of good wyff Argall and Barow's wyffe of ok money,	- - -	0	6	8
	Item, of Bever's wyff of oke money,	- - -	0	13	4
	Item, in hoke money of the men,	- - -	0	3	8
	Item, of the women of oke money,	- - -	0	5	6 ob.
1522-1523.	Item, of oke money that the women gadered,	- - -	0	10	0
	Item, of oke money that the men gadered,	- - -	0	3	4
1554-1555.	Item, gatheryd at Hoktyde in the said yere,	- - -	1	1	7
1555-1556.	Item, gathered at Hoktyde,	- - -	1	2	2
1556-1557.	Item, of Godman Rundell's wyfe, Godman Jackson's wife, and Godwyfe Tegg, for hoxce money by them received to the use of the church,	- - -	0	12	0

REMARKS*.

Transcripts of the kind above stated have not been, as far as I know, published from the Churchwardens' Accounts of any other parish. They evidently relate to the Hoke or Hockday, the Hoke or Hocktyde, which was heretofore a very celebrated festival in England. It was a day of such notoriety as to be used for ascertaining any great public or private occurrence, and was distinguished as a day for

* Extracted from a Memoir on Hokeday, inserted in *Archæologia*, vol. VII. N^o XXIX.

keeping courts, for the payment of taxes and rents, and for fixing the time of husbandry work and of pasturing stock. There was also a payment denominated Hok Tuesday money, which was due to the landlord, that his tenants and bondsmen might solemnize the day; and, in the accounts of Magdalen College in Oxford, is entered a yearly allowance from some of their manors in Hampshire, *pro mulieribus hockantibus*; construed by Cowel in his Law Dictionary, for women *hocking* the men.

The week of the second Sunday after Easter* was the season of celebration, and Tuesday in that week is termed by an historian of credit the Hokeday†; though it appears that Monday was also kept as one of the days of merriment. According to Plot, in his History of Oxfordshire, in his time the hokeday for the women was the more solemn, but was on a Monday, when they bare rule in the feast, stopping all passengers with ropes and chains, and laying hold on passengers, and exacting some small matter of them. With part thereof they made merry, and part they disposed of to pious uses, such as the reparation of the church, &c. Plot adds, that the Tuesday, which was for men, was inconsiderable. Should this have been the practice in Oxfordshire, and Dr. Plot not have fallen into a mistake‡, which I rather suspect he has, there must in that district have been a deviation from the original custom, for it was clearly proved that Tuesday was the principal day. And Spelman, whose authority is superior to Plot's, expressly says, that, on Binding Tuesday, the women chiefly bound the men, and had the pre-eminence. Conformable to this was the usage of the manors in Hampshire, noticed by Cowel, where the men hock the women on Monday, and *à contra* on Tuesday, the meaning of which, as the learned Doctor interprets it, is, that on that day the women, in merriment, stop the ways with ropes, and pull passengers to them, desiring something, to be laid out in pious uses. The case seems to have been, that the Hoktyde began on Monday, in the same manner as several feasts of the dedication of churches and other holydays commenced on the day or vigil before, and was a sort of preparation for, or introduction to, the real feast. On Hoke-Monday, it is plain that money was collected at Lambeth for this purpose; and perhaps the men were resolved to shew some distinguishing mark of supremacy on Monday, knowing that, by the usage of Hoktyde, they were on Tuesday to be publicly subordinate to their wives.

John (Carpenter) bishop of Worcester, in a letter to the clergy of his diocese, dated April 6, 1450, and which contained an admonition and injunction against the pestiferous abuse of the hokedays, mentions the custom of women binding the men, and men the women, on different days, and deploras its being productive of

* Quindena Paschæ.

† Matt. Paris in an 1228, edit. Watfii, p. 963.

‡ Plott erroneously asserts, that Matthew Paris makes the Hokeday fall on the quinsieme of Easter, which, he says, must needs be Monday, whereas, he repeatedly mentions Tuesday as the Hokeday. Not Monday, but Sunday, must literally be the Quindena Paschæ, and as Sunday was the first day, the title of it gave the denomination of the week; in the same manner as Easter Week, Rogation Week, Whitfund Week, are called from the Sundays respectively preceding.

enormous scandal, adulteries, and other crimes. The prelate alludes to the collections made for pious uses; but considers the benefit of the church to be a mere colourable pretence, that was hazardous to the soul, and of most pernicious example. Being, therefore, solicitous to provide a seasonable remedy for this cancerous and feigned perfection, lest, under the appearance of dissembled devotion, deeds more grievously base should be perpetrated, he enjoined the discontinuance of these indecent sports on the days commonly called Hokedays, under a threat of the greater excommunication to be inflicted on those persons, who should controvert his admonitions and disobey his commands*.

There not being any traces of the like attention to Hoktyde out of this country at the time of its being universally observed among us, it will almost warrant a conclusion that it was a local anniversary founded upon some occurrence very beneficial and pleasing to our ancestors; and the general opinion is, that it was designed to celebrate their deliverance from the dominion of the Danes. In the History of England, whilst harrassed by that people, are two events to which the Hoktyde has been thought to have a reference; viz. the massacre of the Danes in the year 1002, in the reign of Etheldred the Second; and the death of Hardicanute, the last monarch of that line, at a marriage-feast at Lambeth, June 8, 1042. The former, which was the most common opinion, is shewn by Mr. Bryant to be destitute of any plausible support†. Though the secret commission dispersed by Ethelred through the kingdom, to excite his subjects to massacre all the Danes resident among them, on St. Brice's day, (Friday, November 13), was not probably so fully obeyed as has been reported, the slaughter of them was undoubtedly very great, and attended with such acts of barbarity as cannot be read without abhorrence. But the measure was as unwise as it was inhuman; for, in order to revenge the murder of his countrymen, Sweyn, the next year, made a second expedition into England, and ravaged its western provinces with fire and sword. The conquest of it soon followed, and occasioned such a series of oppression and misery as this country hardly ever suffered before. It cannot then be conceived, as Mr. Bryant has justly remarked, that a holyday could be instituted to commemorate so cruel an event, which afforded matter for humiliation and sorrow, and not for triumphant mirth.

No similar objection can be offered to invalidate the notion that the decease of Hardicanute was celebrated at the Hokeday feast, because, by his death, the English were for ever released from the wanton insults, and boundless exactions, of his countrymen. This was the opinion of Lambarde‡, who observes, that, ever after, the common people, in joy of their deliverance, have celebrated the annual day of Hardicanute's death, as the Romans did their feast of *Fugalia*, or chasing out of the kings, with open pastimes in the streets. And, notwithstanding it was the idea of Spelman§ that the Hoktyde might have a reference to the massacre of the Danes, yet he thought the establishment of it was owing to the absolute and

* Printed in Leland's Collectanea, vol. V. 291.

† Observations upon the Poems of Thomas Rowley, part I. p. 295, &c.

‡ Perambulation of Kent, p. 136.

§ See Glossary.

final expulsion of that people by Edward the Confessor. John Ross, or Rouse, who must have collected his materials for the History of Warwickshire after the middle of the fifteenth century, is the earliest writer I have met with, in which the origin of Hoktyde is noticed; and he asserts*, that what was vulgarly called Hox Tuisday was a token of the deliverance of Englishmen from the servitude of the Danes by the death of Hardicanute. The word Hokeday occurs, indeed, in most ancient Chronicles, and other MSS; but we cannot collect from them either its commencement, or that it was a season of festivity and joy. One reason for this silence might be, the writers thinking such an explanation needless, from its being a day universally regarded; and not one of their contemporaries could be supposed to be ignorant of the happy occurrence commemorated. We are therefore principally indebted to tradition for the knowledge of a festival so highly honoured by our ancestors; and the rights and usages of a nation, particularly their holydays and sports, which are most interesting to the common people, are ordinarily found to be most faithfully conveyed in this channel.

Against the opinion of Hoketyde's having a commemorative allusion to the death of Hardicanute, it will perhaps be urged, what connexion can an occurrence on the 8th of June have with the second week after Easter, which must always happen in April, or early in May? Upon this objection, I must own, I lay not much stress, because we find frequent changes of the days of annual festivals, and by authority. In episcopal registers many licences are entered for altering the dedication-feasts of parish-churches; and the pleas suggested by the persons who solicited these indulgences were, that either the work or the weather of the season rendered the days originally appointed inconvenient or hazardous; or that they could not be duly observed, and with a becoming reverence, from their interfering with celebrities of a different class. These licences, it shall be admitted, concern parochial festivals, which were more immediately under the controul of the bishop: but we may infer, that similar regulations would be made as to national holydays; and that, whether established by the state, or instituted by private persons, and afterwards generally observed, because designed to perpetuate the memorial of some joyful public event, care would be taken, that, if accompanied with many sports and excesses, they should not be kept on Sunday, or at a season set apart for fasting and mortification.

Hoktyde, it is manifest, was a time of diversions and licentiousness, for which reason, when the 8th of June fell on a Sunday, the keeping of it on that day would not have been allowed; and as, when Easter was late, the 8th of June was likely to be one of the Ember-days in the Pentecost week (a fast to be strictly observed by people of all ranks) the prohibition would also have been extended to that season. This appears to have been a sufficient ground for the removal of the Hoke-tyde from June to the second week after Easter. But though there would be a necessity for changing the month, it might not be at all requisite to vary the day of the week. Now Hardicanute is mentioned to have died on *Tuesday* (*feria iii^a*) the

* Edit. Hearne, p. 105.

6th of the ides of June, and it has been shewn that *Tuesday* was the Hokeday; a coincidence, as I conceive, which adds a degree of probability to my surmise concerning the origin of this feast.

If the meaning of Hoketyde, could be ascertained, that might be a step gained towards fixing the rise of this celebrity. Several derivations of the word have been proposed, and not one of them is as yet judged quite satisfactory. Lambarde imagined it to be a corruption of *hucxtyde*, and to signify a time of scorning and mocking; of which definition few have approved. And, if contumely and derision had been chiefly aimed at, it is more likely that the feast would have been called *Lourdaine*, as that, he tells us, continued to be in his time the by-word of reproach, instead of *Lord Dane*, a title of dignity with which the English complimented the Danes during their ascendancy.

Hock signifying *high*, it is apprehended by others that Hockday means no more than a high day. But is not the generality of this interpretation of Hoketyde an objection to it? And, as it was doubtless in an age of extreme superstition when the holyday commenced, and acquired this appellation; supposing it to denote an high festival, should we not expect to find it applied to a sacred rather than to a civil anniversary; perhaps to commemorate the birth or the martyrdom of some much-venerated saint.

Etymology being so often grounded upon mere conjecture has induced several to wholly reject it on account of its uncertainty. But surely it ought to carry some weight in the scale of evidence, when there is found to be as little variation and corruption in a word as can be reasonably supposed to have happened in a course of many centuries; and when the modern usage of it bears a manifest allusion to what appears to have been a primary signification, and points to an historical occurrence that has been so long perpetuated by it. Upon this principal, Sir Henry Spelman's derivation of Hockday, from the German word *Hocken**, equivalent to bind, will perhaps be found not very far from the truth, and that hence it might be styled Binding Tuesday. Might not, then, this humorous frolic on Binding Tuesday have a retrospect to, as (like the May-day sports of later times) it was possibly often followed by, that fast binding of the sexes till death do them part? And supposing there may not be now any authority for *Hocken*'s being directly used by the Germans to signify a wedding; do not the three explanatory words employed by Spelman employ the whole process of the nuptial tie—*courtship—the ceremony—consummation*? But, without insisting upon this metaphorical climax in the definition of *Hocken*, there is in the Teutonic language a word for marriage that seems to bear a closer affinity to Hocktyde; and that is *Hochzeit*, which, according to Bailey's Dictionary, is particularly applied to a wedding-feast; and to this day the German word for wedding is *Hochzeit*.

* Vulgari tamen nomini bene convenit hodiernus celebrandi ritus: nam cum *Hocken* idem sit Germanice, quod *obsidere, cingere, incubare*; alii in hac celebritate alios obdient, capiunt, ligant, (præsertim viros fœminæ), atque inde Binding Tuesday, i. e. diem martis ligatoriam appellant.

As it was, then, at the celebration of the feast at the wedding of Canute Prudan, a Danish lord, with lady Githa, the daughter of Esgod Clape, a Saxon nobleman, that Hardicanute died suddenly, our ancestors had certainly sufficient grounds for distinguishing the day denoting so happy an event by a word denoting the wedding feast, the wedding day, the wedding Tuesday. And, if the justness of this conjecture shall be allowed, may not that reason be discovered, which Spelman says he could not learn, why the women bore rule on this celebrity; for, all will admit, that at a wedding the bride is the queen of the day?

Hoketyde might be the appellation chosen, whether the death of Hardicanute at this nuptial entertainment was accidental or premeditated; and, in the latter case, if Githa was only reputed to have been an instrument in a conspiracy against the king's life.

Your lovyng wife, who erst dyd rid the londe
Of lurdenes,

is a passage that occurs in the Poem of the Battle of Hasting. (N^o I. v. 35, 36.) And if the poet's meaning was, that the absolute freedom of England from the Danish tyranny, which was the consequence of the death of Hardicanute, was owing to the machination or the spirit of a wife, I should readily quote so strong a proof in point to support the above implied insinuation, would the evidence be allowed. But, as I suspect it will not, it may be prudent to let those engaged in the controversy about the genuineness of Chatterton's Poems determine how he came by the knowledge of this tradition*.

Though, when the decease of a person in the eminent station to which Hardicanute was raised is sudden and opportune, it is not uncommon too hastily to attribute it to some act of violence; yet many instances there certainly have been of the unjustifiable use of the dagger or the bowl for dispatching princes, even in ages and nations more enlightened and less civil than the English were in the eleventh century. To free the people from the power of a tyrant is one of the pleas advanced for assassinating a man who is beyond the reach of all legal penalties; and another is, the vindication of the right of a lawful sovereign by dethroning an usurper. The dominion of the Danes had long been extremely galling and oppressive; and Hardicanute, among other rigorous measures, had rendered himself odious to the nation by reviving the Danegelt, in the exaction of which tax, not many months before his death, he had been guilty of a most wanton act of cruelty, by burning the city of Worcester, and endeavouring to exterminate the inhabitants, because two of his collectors had been accidentally killed in a fray. That he

* Some have imagined that the poet alluded to the vulgar tradition of the women's joining in the murder of the Danes by the command of Etheldred; and Watts, in Glossary to Matt. Paris, says, that the chief rule the women bore on Hoke Tuesday resulted from the great part they had in that barbarous deed. The sex is not, however, accused of it by a single historian, and some writers are copious in their recitals. Besides, the notion itself of Hoketyde's being a commemoration of that massacre is clearly erroneous.

might himself, therefore, fall a victim to the indignation and resentment of some of his subjects, who could not but have a predilection for the royal Saxon line, is no very improbable supposition.

Polydore Vergil observes, that while Hardicanute sat drinking at a feast in Lambeth, he suddenly fell and died, not without a suspicion of being poisoned, (non sine suspitione sumpti veneni *). He might have his information as to this particular from traditional report; at least I do not recollect the having read it in any preceding historian. The phrase in Redburn is, that Hardicanute went the way of all flesh †; and in Aildred's Life of Edward the Confessor ‡, and in the annals of the church of Winchester §, the death of his predecessor is only termed premature. In William of Malmesbury ||, and in the chronicle of John abbot of Peterborough **, the expression is, that Hardicanute died suddenly at a drunken revel (*subito inter pocula*). But Knighton, Brompton, Diceto, and Simeon of Durham ††, are more circumstantial in their narrations. The three former seem to have copied nearly from the author last mentioned, who wrote his history about a century after the Conquest. His relation is, that at the wedding feast, where Hardicanute, joyful, in health, and merry, stood drinking with the bride, and several men, whilst drinking, by a lamentable accident he fell to the ground, and so remained speechless till he expired.

The compiler of the Saxon Chronicle, a contemporary, if not an earlier writer than Simeon of Durham, is very concise upon the subject, for he only notices the year and the day of the death of Hardicanute. But, after mentioning the election of Edward to be king, he adds, *he reigned as long as God permitted him* ‡‡. No similar expression is used, as I believe, by this annalist, on relating the accession of any other king. And do not the words convey an idea of his concealing some circumstance which it might not be advisable to assert in direct terms? Do they not imply an insinuation, that the predecessor of Edward had not been suffered to reign to the natural period of his life?

It was proper to state the accounts given by our historians of the cause of Hardicanute's death, and each reader will form his own opinion upon this somewhat mysterious event. I cannot, however, forbear observing, that the consequences of it, with respect to the Danes, and to the steps taken to fix Edward upon the throne, are left very obscure and perplexed by the monkish writers §§. In the Saxon Chronicle it is said, that, before Hardicanute was buried, all the people elected Edward to be king at London; and yet, according to the annals of the church of

* P. 179. † Hist. Mag. Winton Ang. Sac. I. p. 236.

‡ X. Script. Coll. p. 375. § A. S. I. p. 290.

|| De Gest. Reg. Angl. p. 43. ** Edit. per Sparke, p. 40.

†† X. f. c. 2328, ib. 934. ib. 474. ib. 179.

‡‡ As Canute married Queen Emma (according to the Saxon Chronicle) in July 1017, Hardicanute, at the time of his death, might be about 24 years old, and it should seem from his name that he had a robust constitution.

§§ See Milton's Hist. of England, p. 109. And Rapin's History, vol. I. p. 130.

Winchester * (the compiler of which was likely to be well-informed) it is asserted, that, after the death of Hardicanute, Edward came to Winchester, disguised in a mean dress, eating sometimes in the palace of his mother, and sometimes at the bishop's house, but unknown, and assiduously exploring the affections of the people. But, to whatever cause the death of Hardicanute may be attributed, it unquestionably occasioned a revolution so very fortunate for England as to afford a competent reason for instituting, by general consent, a yearly joyful commemoration of it. And I am inclined to imagine, that the long tradition of the Hokeday's having a reference to a deliverance from the Danes, whose domination was considered as an Egyptian bondage, its being celebrated on the day of the week when a perpetual deliverance was effected, and the vulgar appellation of it, denoting the kind of convivial feast at which the deliverance happened, conjointly furnish a presumptive proof of its origin.

So magnificent, costly, and gay, was the feast kept by Hardicanute on the marriage of his sister Gunilda to the emperor of Germany; that, as William of Malmshbury relates, when he wrote his history, it was wont to be the subject of songs in the streets. And, according to Matthew of Westminster, even in his time, the players and the minstrels celebrated the same with vocal and instrumental music at private entertainments, and in taverns. The wedding feast at which this king died was certainly an incident of much greater importance to the English nation; and, if Hoketyde was commemorative of it, it might reasonably have been concluded, that among the merriments there were songs, if not dramatic interludes, referring to the history of the day, had Dugdale not informed us of there being a play, called *Hocks Tuesday*, which the men of Coventry exhibited before queen Elizabeth, at Kenelworth castle †.

Ross's History, the Churchwardens' Book of Lambeth, and Lambarde's Perambulation, concur in shewing the hokeday was generally observed to the middle of the sixteenth century: Sir Henry Spelman says, it was not quite disused in his time; and Dr. Plot has noticed some vestiges of it fifty years later; but, as far as I can learn, it is now obsolete.

Money, as has been observed, was collected at Hoketyde for pious uses; and, whilst Popery prevailed, it may be inferred, that a part of it was superstitiously applied. I the rather incline to this interpretation of the word, from finding, in the church-books of Lambeth, the gatherings for Hokeday entered, with the sums collected for the sepulchre, the paschal, the virgin, the St. George's lights, and for the light before the rood; but, after the Reformation, contributions for these and similar purposes were at an end. Dr. Plot informs us, that one of the uses of the Hoketyde money was the reparation of the churches of the several parishes, which is confirmed by the last extract from the Lambeth accounts.

The largest Hokeday collection was in 1521, when the gathering was made in the name of the lady of Norfolk; and, in the following year, the parishioners with equal success availed themselves of the influence of the dutchess of Nor-

* A. S. I. p. 290.

† See the Queen's Progresses.

folk (who I conceive to be the person) in procuring gifts towards the support of the virgin light. From the items it appears, that the wives were more assiduous or more fortunate in gydering of Hoxce money than their husbands, or that they allotted to pious uses a greater portion of the sum received. Whether her grace, and other good wyffes, were only oral solicitors, or, like the women of other districts, applied cords and chains to obtain the pence from reluctant travellers, there is no memorial.

Supposing the abolition of the government of the Danes in England to have been the cause of the hokeday celebrity; its being thus attentively noticed in this parish will not appear the least surprising, when it is considered, that the wedding-feast which proved fatal to Hardicanute was kept at Lambeth.

MANORS AND HOUSES.

Domesday Book has in it three entries concerning lands in this parish. One notices what is termed the land of the church of Lanchei, or the manor of St. Mary, called *Lanchei*, thus incorrectly for *Lamhei*, which was the principal manor, and is clearly that of which the see of Canterbury became possessed in the primacy of Hubert, in exchange for the manor of Darenth in Kent*.

Another recorded is as evidently the manor of Kennington, long vested in the prince of Wales, and from that circumstance entitled the Prince's Liberty†.

The situation of the third manor cannot be so precisely ascertained. From its being mentioned in general, that the earl of Moreton held Lanchei of the king, at the time of the survey‡; Dr. Ducarel, I suspect, concluded that this might be the chief manor; but, as I apprehend, erroneously, there being so obvious a difference between the land, and that denominated the manor of the church, both with respect to the quantity and appendages, and to the person who possessed each. Goda, sister of Edward the Confessor, had held the manor of the church; but what belonged to the earl of Moreton, the canons of Waltham had held by a grant to them from Edward, confirmed by Harold.

* Hist. of Palace, p. 3; and of Parish, p. 3.

It is mentioned by Mr. Middleton, in addition to Mr. Summerfell's paper (Appendix, p. 130) that there are several freehold estates in London, still considered as a parcel of this manor. They are most probably the same with those recorded in Domesday, under the description of the nineteen burgesses in that city, who then paid an annual rent of thirty shillings.

† History of Parish, p. 87.

‡ Ibid. p. 4.

Mr. Lysons conceives this land to have been what was afterwards called the manor of South Lambeth and Stockwell *, which he infers from the description of the boundaries in the Confessor's charter. The first limit stated being the stone of *Brixius*, a mark doubtless of great notoriety, because it gave appellation to the hundred, and Stockwell approaching very near to the district that still retains the name of Brixton Causeway, are points which shew the opinion of Mr. Lysons to be well founded. But, I must own, I am for extending the lands specified in Domesday to Vauxhall, which adjoins to the river Thames; for it seems to have escaped his attention, that there is in the Confessor's deed a grant of waters, as well as of fields, pastures, meadows, and woods †. It is observable that in this deed, as well as in Domesday, the grant is said to be of Lambeth; nor in a writ of inquisition, dated A. 1293, is this manor of Lambeth (then said to have been held by Baldwin de Insula in the reign of Henry III.) distinguished from THE MANOR OF LAMBETH, by the prefix *South* ‡, which it afterwards acquired. In the instrument referred to, which will be more particularly considered in another page, the manor of Fawkeshall is mentioned, as being situated within the manor of Lambeth, though in another passage Fawkeshall is the leading title, and Stockwell noticed as an appurtenance to it.

As Robert, earl of Moreton, was one of the Norman barons, leagued with his brother Odo, bishop of Baijeux, in the unsuccessful attempt to dethrone William Rufus, it may be fairly presumed that the king seized this manor; and, supposing it to have been restored to him on his submission, his son William, for his insolent and perfidious conduct, was certainly deprived of all his lands in England § by Henry the 1st, and, as William of Malmesbury has suggested, in due course of law ||. Between the earl of Moreton and Foulke de Brent (who, by marrying Margaret de Ripariis, or Redvers, early in the reign of John, became possessed of the manor of Lambeth **) no tenant in chief of the district in question has hitherto been discovered ††.

For

* The Environs of London, vol. I. p. 260.

† Hist. of Par. p. 2.

‡ In the commission granted in the 22d of Henry VI. to Sir John Burcestre and others (Hist. of Parish, p. 70,) to view the banks and marshes on the side of the Thames, are noticed the "Lordships of South Lambeth and North Lambeth;" and this may be a singular instance of the manor of Lambeth's being thus distinguished.

§ Willielmus Comes de Moreton exheredatus est de totâ terrâ suâ quam habuit in Anglia. Sim. Dunelm, X S. c. 229. 5.

|| Indebitè retenta repetere cœpit, modestè tamen, et judiciali placito, ut nihil quod faceret videretur resultare juri, et calcitrare ab æquo. De Gest. Reg. Angl. lib. V. 88. b.

** The Environs of London, p. 321. Mr. Lysons refers in a note to Holinshed, Chron. Ann. 1216, and to Esch. Hen. III. N^o 47.

†† The descendants of Richard de Redvers, earl of Devonshire, were, it is clear, possessed of a manor in Lambeth, as well as of the Isle of Wight, with the manor of Christchurch. But it was after the attain of Roger Fitzosborne that Henry I. gave to the earl the lordship of that island,

For centuries the earls and dukes of Norfolk had a capital mansion in this parish, situated not far from the archiepiscopal manor-house, nor did it ultimately pass from them till the beginning of the reign of queen Elizabeth. In the historical account of the church it was mentioned, that Thomas de Brotherton, fifth son of king Edward the First, was created by his father earl of Norfolk, and received from him the whole estate of that earldom, a part of which was the family-seat in Lambeth. This estate reverting to the crown on the death of Roger Bigot without issue, we find it afterwards held by Mowbray duke of Norfolk; and a share of it devolved to Thomas Howard, created earl of Surrey by Edward IV. by reason of his descent from the coheirs of that duke. From the churchwardens book of accounts it appears, that the second and third duke of Norfolk, of the Howard line, frequently resided at their seat in Lambeth, which from that circumstance obtained the appellation of The Duke's House, of which there are now very small remains*. It was in this house that Leland gloried in his having instructed the ingenious and learned earl of Surrey in the Latin language†; and the present earl of Orford, in his History of Royal and Noble Authors, has noticed a curious and amusing anecdote respecting Thomas the third duke, from which it may be inferred that he had here what he must have deemed an useful library: for, during his confinement in the Tower, in the reign of Henry VIII. on a charge of high treason, the duke petitioned the lords of the council to have some books from Lambeth, without which he had not been able to compose himself to sleep for a dozen years. The soporific volumes he desired to purchase, were St. Austin, Josephus, and Sabellicus.

After the attainder of the duke, this house came into the hands of the crown, and was granted by Edward the sixth to William Parr, marquis of Northampton, being then valued at 3*l.* 10*s.* 10*d.* per year‡; who, in 1552, had in exchange for it the lordship and manor of Southwark, formerly belonging to the bishop of Winchester§. But, in the first year of queen Mary's reign, on a repeal of the attainder by act of Parliament, it was restored to the duke, who in the first year of Elizabeth conveyed it by indenture to Richard Garth and John Dyster, both in the parish of St. Dunstan in the West, for 400*l.* And the legal inheritance of the premises was afterwards purchased by Mrs. Margaret Parker, by the permission of the archbishop||.

When William Rufus restored the manor of Lambeth to the monks of the Rochester priory, the grant declared that they should enjoy the whole villa in all times,

island, and with it the fee of the village of Christchurch; and therefore it is not unlikely that the king might at the same time grant to the earl the manor in Lambeth, which was then in the crown by forfeiture, on the attainder of William earl of Moreton. This might be one of the eighty-nine knights fees said to have been appendant to the honour of the county of Devon. Camden, Britan. by Gibson, col. 35.

* Hist. of Par. p. 63, note 2. The Environs of London, p. 316.

† Leland, Itin. vol. IX. p. 78.

‡ The Environs of London, p. 316, ref. in not. to grants of Lands by Edward VI. Harleian MSS.

§ Strype's Annals, vol. I. p. 63.

|| Strype's Life of Archbishop Parker, pp. 306, 514.

on the same free terms on which Goda had held it*; and it is manifest from an entry in the court-roll, A. 1572, *that, by the custom of the manor, the copyhold lands descended to the younger son*: but this usage, as its title *Borough English* imports, had its origin among our Saxon ancestors; and the variation from it, in the eldest son's succeeding to his father in a tenement, was introduced by the Normans. The presentment in the Court-Roll, to which the above passage is a marginal note, is printed in Strype's Life of Archbishop Parker, p. 511; and shall be here given, because it will be a means of removing an obscurity in the History of the Parish, p. 63, where it is mentioned that the duke of Norfolk's house, at the death of Mrs. Parker, devolved to *private hands*. The entry is as follows: "*Sic irrotulatur in Rotulis curiæ Archiep. Cant. tent. apud Lambeth, April 23, 1570 †, An. Eliz. 13. Item, we present that Margaret Parker dyed ‡ seized of a certain messuage, with gardens and inclosures, and other land, with the appurtenances, situate, lying, and being, in the parish of Lambeth, in the county of Surry; which sometimes were of the worthy prince Thomas, duke of Norfolk; after whose decease Matthew Parker the younger, of Lambeth, aforesaid, gentleman, entered. In which possessions one Simon Harlestone, of Medlesham, in the county of Suffolk, &c. brother and heir of the same Margaret, hath demised to the said Matthew Parker, his heirs, &c. all his right, &c. as by the deed of release, sealed and delivered, bearing date December 14, 1570, doth appear. And in the margin it is set down: The custom of the manor of Lambeth is, that the copyhold lands (which is the bell and the close) shall descend to the youngest son.*"

The case was; in conveyances of estates purchased by the archbishop for the use of Mrs. Parker, they were made to her under the names of Margaret Parker, als. Harlestone, which was her maiden name, she not being considered in law as the archbishop's wife; nor could their children, because deemed illegitimate, inherit from her. By the words of conveyance, or in some deed of trust, the defect in title seems to have been guarded against, so far as related to the capital mansion, in which the duke of Norfolk had resided; the son Matthew having, without a demur, entered into a possession of it. But, owing to some omission, the copyhold lands, stated to be the bell and close, devolved to Simon Harlestone, the brother and heir at law of Mrs. Parker; and it was by a deed of lease and release that Matthew acquired the title to them from his uncle.

He married Frances, daughter of Dr. Barlow, late bishop of Chichester, and, at the age of twenty-three years and about three months, died in December,

* Registrum Roffen. p. 383. Concedo—totam villam cum omnibus pertinentiis suis, de me semper, et de successoribus meis, cognoscendam et tenendam, ita liberè sicut comitissa Goda prius habuit in omnibus rebus, et ego hactenus in meo dominico habui.

† Err. for 1571. Mr. Parker died August 17, 1570.

‡ In the churchwarden's receipts from Michaelmas 1569 to Michaelmas 1570, are these entries:—"Item, for the burial of Mrs. Margaret Parker, for the grave in the duchess of Norfolk's chapel, xs. for the bell iis. xiiis.

"Item, for the burial of Dr. Thurlby, for the knell, iiii. iiiid."

1574*, leaving his wife pregnant. By his will, dated November 1, in the same year, he bequeathed his house and land in Lambeth, known by the name of the duke of Norfolk's house, and the Bell on the East side, and the other house (sometimes called the George) on the west side of the said mansion-house, with all the appurtenances, to the issue male or female wherewith his wife was supposed *priviment* by him, and to his or her heirs for ever; with, however, a reserved devise of the middle part of the capital house, called the duke's house, to his wife for the term of her life, if she would dwell there, pay the lord's rent, and keep the same in reparation. For default of issue, he next bequeathed the premises to Matthew Parker, the son of his brother John Parker and his heirs, who soon became entitled to the estate, Matthew, the posthumous son of the testator, dying at the age of six months, and in the custody and guardianship of his mother, as the inquisition is entered in the roll of the court, held October 18, 1575†.

Frances, the widow, having declined living in the duke's house, it was inhabited by John Parker, the elder brother‡, whom, by a very ample licence, dated the 10th of March 1574, the archbishop authorised to have, for the use of himself, his wife, children, domestics, and guests, an oratory, in the house of his residence at Lambeth, called the duke's house, or at Nunney Castle in Somersetshire, or in any house which he might for a time inhabit, and to make choice of a regular clergyman to be the chaplain. In this oratory, the liturgy might be read, the holy communion administered, and other ceremonies performed, according to the usage of the established church. But there was in the licence a proviso, that Mr. Parker, with all his family, should, on two Sundays or festivals in every year, resort to the parish-church§. In that age, when a suspicion of being inclined to the Romish persuasion exposed persons to great inconveniences, licences of this kind were coveted to guard against the presentments of churchwardens as being recusants; and a clergyman, who officiated as a chaplain in a private house, not covered with such an indulgence, would have been subject to ecclesiastical censures.

"In bishop Waynfleet's Register at Winchester, is a licence to John Calcot, host of the Checker-inn, Lambeth, (dated 1455,) to have an oratory in his house, and a chaplain for the use of his family and guests, as long as it shall continue decent and reputable, and well adapted for the celebration of divine service, (*decens, honestum et divino cultui aptum et dispositum*). The Environs of London, p. 317. Most probably this indulgence was very seldom solicited by a publican in former days; and fruitless would be the search for a precedent of such licence granted on an application from the master of a modern hotel.

* By the archbishop's direction he was buried in the duke's chapel in Lambeth church. In the churchwardens accounts of this year it is entered, "Received of Mr. John Parker, in consideration of his brother Matthew Parker's herse-cloth, xs."

† Strype's Life of Parker, pp. 474, 475.

‡ He subscribed his name, next after that of Thomas Blague, parson, to the Churchwarden's Accounts, settled December 8, 1577.

§ Strype's Life of Parker, Append. xcvi.

FAUX HALL.

King John bestowed upon Fouke, als. Faulk, (Falcasius), de Brent, a Norman by birth, the very opulent heiress Margaret de Ripariis, or Redvers; an union reported to have been to her no less discontentment than discouragement, he being a bastard of mean extraction, and a profligate rogue*. By this marriage, as already mentioned, he became possessor of the manor in Lambeth to which Faukshall was annexed; and Mr. Lysons has with probability suggested, that it might be from him the district acquired its appellation†. Weight will be added to this surmise, if it be considered, that in *Annales Ecclesiæ Wigorniensis*, his name, as also that of a brother, is repeatedly spelt *Faukifius*; whence it may be presumed, that in English he was vulgarly called Faukes. According to this annalist he had sacrilegiously pillaged the church of Worcester, and, trusting to the great riches he had amassed in the troubles of those times, he, in 1224, daringly seized the castle of Bedford, within which he detained as his prisoner Henry de Breisbrook, one of the king's justices. After a siege of eight months, Fauke's brother, who commanded in the castle, was obliged to surrender at discretion, and he and near a hundred of his accomplices were hanged. Faukes, with all humility, implored mercy of the king, who committed him to the custody of Eustace de Fauconberge, bishop of London, till judgement should be passed on him. The nobles being soon convoked at Westminster, Henry required them to give sentence, and in consideration of the traitor's former services to the king and his father, a remission was granted as to life and limb, and he ordered to abjure the realm. Being reduced thus low, this distich was written of him:

Perdidit in mense Fulco, tam fervidus ense,
Omine sub sævo, quicquid quæsit ab ævo.

This estate, however, which belonged to Margaret de Ripariis, was not affected by the confiscation; she representing to the king she was taken by violence in a time of hostility, and betrothed unwillingly to Faukes, and urging this as a plea why she ought to be divorced from him‡. In the same reign Margaret de Ripariis held the manor of Lambeth in dower from her late husband, Baldwin earl of Devonshire, but of the inheritance of Isabel de Fortibus, countess of Albemarle, sister and heir of Baldwin, styled also de Insula, because he was proprietor of the Isle of Wight§.

* Speed's Chronicle, p. 582. Dugdale's Baronage, vol. I. p. 743. *Annales Eccles. Wigorn.* A. S. I. 486.

† The Environs of London, p. 32.

‡ A. S. I. 486, and Dugdale as above.

§ Hist. of Par. p. 97.

Avelina, countess of Lancaster, the daughter and sole heir of William de Fortibus, earl of Albemarle, by the said Isabel, was married in 1269 to Edmund, the second son of Henry the Third; and the high honours and great estates which she inherited from her father, and had in reversion from her mother, were judged to be a principal inducement for the king's forming the alliance for his son. In particular, he had flattered himself, that he should by this marriage bring back into the royal family, the earldom, property, and sovereignty, of the isle of Wight. This scheme being frustrated by the death of Aveline, without issue, before her mother; king Edward the First entered into a treaty with Isabel de Redvers for the purchase of it; and she, for the sum of 20,000 marks received from the king, granted to him, by an instrument still extant, all her lands, with the appurtenances, in the isle of Wight. Some years after, a doubt arose, whether the sovereignty of the island had passed by this grant; and therefore, in 1293, the countess Isabel, for the farther consideration of 6000 marks paid to her by the king, conveyed to him, by the second deed, the whole Isle of Wight, and the sovereignty thereof, with all appurtenances, as well within as without the county of Southampton, as also the manor of Christchurch Twynham in the same county, with the manor of Lambeth in the county of Surry, and the manor of Fawkeshall within the parish of Lambeth. But, according to an entry in the register of the abbey of Ford, this deed was looked upon as fraudulent and unjustly obtained: for, as the register states, the countess having constantly refused to part with her ancient inheritance on the request of Edward, by himself and others, even though importuned by — de Stratton, her confessor, who had a great ascendancy over her, de Stratton, in order to ingratiate himself with the king, forged the grant subsequent to her decease, affixing to it her seal, which he had in his custody. Certain it is, that the second Sir Hugh Courtenay, baron of Okehampton, claimed all the Isle of Wight by right of inheritance, and petitioned Edward the Second, that all the lands and tenements in that island, which had belonged to Isabella, countess of Devon, might be restored to him.

In consequence of this solicitation, the king issued a writ to the treasurer and chamberlain of the exchequer, directing them to enquire by what means those lands came into the possession of his father, Edward the First; and, in obedience to this precept, the commissioners certified to the king in parliament, in the 8th and 9th years of his reign, a charter, dated at Stockwell, near Lambeth, on Monday next *after* the feast of St. Martin, in the year 1293, whereby, as they set forth, Isabella de Fortibus, by the style and title of the countess of Devon, and lady of the Isle of Wight, in consideration of six thousand marks, granted to the king and his heirs the whole Isle of Wight, with its appurtenances, the manor of Christchurch in Hampshire, the manor of Lambeth in Surry, and the manor of Faukeshall, situated within the before-mentioned manor of Lambeth; which charter was witnessed by Anthony bishop of Durham, Richard de Aston, and many others. To this return are annexed the depositions of several persons, who, as they allege, were present, not only at the time of the execution of the instrument, but likewise when the countess gave instructions for its being prepared.

Such

Such is the relation of this extraordinary transaction, in a paper communicated by Sir Joseph Ayloffe to the Society of Antiquaries, and printed in the second volume of *Vetusta Monumenta*; and, as a matter of curiosity, he added two of the depositions, one made by Walter (de Langton) bishop of Lichfield and Coventry, the other, by brother William de Gainsborough. The bishop, in his deposition, suggests,—That by order of the bishop of Durham (Anthony de Bek) he met that prelate at Stokewell, on the Monday *before* the feast of St. Martin, anno 1293, about one o'clock; and that, in pursuance of his command, he, in a certain garden, wrote a certain charter, the contents of which were, that Isabella, countess of Albemarle, had granted to the king and his heirs, in perpetuity, the Isle of Wight, the manor of Christchurch, and the manor of Faukeshall, with the appurtenances, and that he delivered this charter to the bishop of Durham, to carry it to the countess to have it signed with her seal. And he said, that when the bishop returned to the countess to receive from her seisin of the premises, he entered with the bishop into the apartment where the countess was lying, about three o'clock, and that he heard her speak to the bishop.

The deposition of William de Gainsborough was in substance as follows: That he had been confessor to the countess some years before her death; and that, by her command, he attended her at the manor of Sutton, near Dartford, where the countess, in travelling from Canterbury, began to be indisposed, and that he was constantly with her there, and at Stokewell, to the time of her death. That he was present on the before-mentioned day, when the bishop of Durham came to the countess at Stokewell, and that he saw and heard what the bishop talked with her, touching a previous conversation between her and the king concerning the Isle of Wight, and the manors of Christchurch and Faukeshall, with the appurtenances; and that the bishop enquired of her, whether she persisted in the same mind of surrendering, as she had before declared, the said island and manors; to which she assented. That, being farther asked by the bishop, whether she would have a writing prepared, she answered, she would; and that the bishop directed the above-named Walter to write the deed,—which being done, the bishop had it read to the countess in the presence of the deponent, of Gilbert de Knowill, of Gulfrid, chaplain, and, he believes, of Agnes de Mounceals, a domestic of the countess, and of many others of the family—that the countess being then asked by the bishop, whether she would have it signed, she consented, and ordered the said Agnes to bring the seal to sign the charter.—That, after it was signed, the countess freely and voluntarily gave it, with the seisin of the island and manors, into the hands of the bishop in the name of the king, by a delivery of the bishop's gloves, which she had in her hand. That, about three o'clock, the bishop having left the countess, she went to rest; and that about nine o'clock, being asked by the witness to make her will, her answer was, that she was so much fatigued, that talking much she was afraid would greatly depress and weaken her; but about the hour of vespers, the countess being again desired to make her will, nominated in writing (*per digitos suos*) her executors, and that, some time after, at her request, he, being properly habited, administered to her the communion; and that, during the whole time above specified,

fied, she was of perfect and sound memory, and that she died between midnight and the dawn of the ensuing day.

From the Rolls of Parliament, (vol. I. p. 335 et seq.) in which the process of this inquisition is printed, I will adjoin abstracts of two more depositions.

Sir Richard Aston (who had been a long time steward of the household to the countess), previously to his confirming in explicit terms all the circumstances of the surrendry averred by William de Gaynesborough, said, that for ten years and more, before the death of the countess, there had been conferences between the king and her about surrendering the Isle of Wight, and the manors already noticed, for 4000l.; that, this continuing to be her will, she had, in order to complete it, in her way to Canterbury, passed through London, where the king was, and talked with him upon the subject; and that his answer was, it would be time enough to finish the business when she returned from Canterbury. Sir Richard concluded his deposition with mentioning his having often heard the countess say, that she would freely surrender the island and manors to the king, rather than sell them to any other person, because her heirs were distant in blood, indeed so remote, that her next heir might espouse her, were she inclined to have a husband, and that on this account she had conversed with the earl marshal concerning the sale of these and other estates *.

Walter, bishop of Lichfield, concurred likewise in a deposition with the earls of Lincoln and Warren, testifying the bishop of Durham's having declared to them, that the surrendry was made by the countess in the manner above specified, she being then of good memory and sound mind. And it having been rumoured that the bishop of Durham had said the contrary to the archbishop of Canterbury, the deponents questioned the bishop about the report, who positively denied its having been his intention, to communicate to the archbishop, or others, any thing concerning the Isle of Wight or those manors; and he added, that what he spoke to the archbishop had a reference to other lands which belonged to the countess, and of the inheritance of Hugh de Curteney—instancing lands in Devonshire †.

In the minute of the Register of Ford Abbey, doubtless founded on common report, Isabella's confessor is styled — de Stratton; and that might be his paternal name, and de Gaynesborough, the denomination assumed when he became a regular. But his deposition controverts the assertion, that he had the charge of the countess's seal, and that it was affixed to the instrument in question after her death.

* Dicit etiam quod audivit dictam comitissam sepius in vita sua dicentem quod eo libentius redderet predicta insulam et maneria domino regi, vel alii venderet, pro eo quod heredes sui ita remoti a sanguine suo fuerunt, quod propinquior heres ejus ipsam potuit desponsare, si virum vellet habere, et quod propter hoc aliquando locuta fuerit cum com' marescall' super vendicione pr'd'car' et aliarum.

† Et quia quibusdam dictum fuit quod predictus ep'us Dunelm' coram a'p'o Cantuar' dixisse debuit et cognovisse contrarium facti predicti, ipsi quesierunt ab eodem episcopo si sic dixisset? qui hoc omnino negavit, nec fuit intentionis sue aliquid dicere coram dicto arch'po aut aliis de predict' insula aut maneriis, nec dixit nisi de aliis terris que fuerunt predictæ comitissæ, et de hereditate Hugonis de Curteney, ut de terris Devon'.

The whole process, however, to acquire the estate, betrays a contrivance hardly justifiable, and in some circumstances carries appearances surreptitious and fraudulent; for, it is manifest, that previous to the transaction the countess had persisted in a refusal to deprive her heirs of the estate, and that she was prevailed on to agree to execute the deed not twelve hours before her decease, and when, from infirmity of body, her spirits were much depressed. Sir Hugh Courtenay did not succeed in his attempt to recover the Isle of Wight, the sovereignty of which has ever since remained in the crown; and it may be reasonably concluded, that the king retained the manor of Faukeshall, because Edward the Second, in the 13th year of his reign, granted it to Richard de Geresey for the term of his life*.

Edward the Black Prince had probably, from his father, a grant in perpetuity of the manor, he having appropriated it for the maintenance of two priests, who were to officiate in a chantry chapel, called after his name, because founded by him in Canterbury Cathedral. A house in the parish of St. Alphage, a part of which is still to be seen, was allotted for the residence of the priests; and out of the revenues of Faukeshall manor, which was settled on the prior and the convent of Christchurch, was to be allowed, for the maintenance of the priests, a yearly stipend of forty marks above all charges of reparation or otherwise†. At the dissolution of the priory the manor reverted to the crown; but, on the establishment of a dean and chapter by Henry the Eighth, it was made a parcel of their endowment. The oldest court-roll of the manor now existing is dated 1649, in which it is spelt Faux Hall. Thomas Hardress was steward from 1649 to 1681, under the successive description of esquire, serjeant at law, and knight. Isaac Bargrave of Eastry in Kent is the present steward. Lands in Stockwell, and in the parishes of Stretham and Mitcham, are holden of this manor, and its jurisdiction extends to those districts. There is a Court Leet and Court Baron, and at the former the annual officers, such as constable, for Fauxhall and its dependencies, are sworn into office. The copyhold tenants do not exceed sixty. The fine on admission certain, being only double the small reserved rent to the lord; and the estates, not being heriotable, are in value equal to a freehold, and in goodness of title preferable, and descend as Borow English lands, viz. to the younger son‡.

The manor-house and contiguous ground have been long demised in two leases; one under the title of the manor, the other styled Fauxhall Wharfe. The names of the tenants, with the years of the commencement of the leases, are as follow:

* History of Parish, p. 122.

† Somner, Antiq. of Canterbury, p. 97, "Dominus Edwardus princeps, filius regis Edwardi III. dedit monachis ecclesie Cant. manerium de Fawkeshall, eodem rege Edwardo idem donum confirmante, ad sustentationem duorum capellanorum in eadem ecclesia celebratur."

‡ The Gentleman's Magazine, vol. LVII. pp. 309, 572, from the Court-Rolls.

LAMBETH PALACE AND LAMBETH PARISH. 415

FAUXHALL MANOR.

FAUXHALL WHARFE.

Oliver, St.-John, gent. *,	6 Elizabeth	Robert Brandon,	-	29 Elizabeth
Bart. Clarke, -	20 Elizabeth	Thomas Cooke,	-	Anno 1630
William Forster †,	44 Elizabeth	James Southes **,	-	1631
Sir Edmund Bowyer ‡,	Anno 1602	John Baker,	-	1662
H. Clarke, -	-	Elizabeth Baker,	-	1671
Robert Cole, -	-	Thomas Farrer, esq.	-	1682
Thomas Latcombe,	-	Thomas Hammers, esq.	-	1703
Jane de Latcombe,	-	Edward Apthorpe.	-	1705
John Adrian §,	-	Ditto,	-	1711
Robert Forster, Esq.	-	Whitehead and Burges,	-	1718
John Holloway,	-	Frances Apthorpe,	-	1741
Whitlocke Bulstrode,	-	Jos. Pratt, esq.	-	1743
R. Bulstrode,	-	Joseph Mawbey, esq.	-	1755
R. Dawson,	-	And in all subsequent leases.		
Jos. Pratt ,	-			
Jos. Mawbey, in all subsequent leases.				

Mr. Edward Benson, the chapter-clerk, favoured me with these memorandums; and understanding that my motive for applying to him was, to learn whether Guy Faux had ever had any interest in the estate, he was so obliging as to examine the leases, but did not find him mentioned as an under-tenant. That the manor-house, under a supposition of its having been the capital mansion of that incendiary, should have acquired the appellation of Vaux-Hall, was an extravagant conceit ††, to be adopted by a person who might so easily have satisfied himself, by referring to

* Oliver having been a Christian name not uncommon among the St.-Johns, who were afterwards ennobled, it is likely that this gentleman might be related to the family. He was an inhabitant of Lambeth, and probably resided in the manor-house. In the Churchwarden's Book of Accounts, under the year 1559 and 1560, he is thus entered as present in vestry: "Mr. Sen. John, and Olyver Sen John, gent." It was mentioned in a former page, that he was a purchaser of some of the vestments used in the time of Popery, and of the sepulchre cloth, and that he was in arrear as long as he lived for a part of the money. He died in 1572, there being in that year's receipts an item for iiii s. for a piece of black cloth which was his herse cloth; and there is a charge of xxs. for paving over Mr. St. John's grave in the church.

† In the receipts of voluntary contributions towards finishing the seats in the church, is this entry, anno 1616, of Sir William Foster, knt. deceased, 21.

‡ Sir Edmund Bowyer did not live in the manor-house in 1623; he is mentioned as resident in Lambeth Deane, for his contribution of 7s. 6d. towards rebuilding the church-yard wall, &c.

§ John Adrian, esq. was lord of the manor in 1653; as was Henry Hampson, Esq. from that time to the Restoration. From the Court-Rolls. See Gent. Mag. as above.

|| His epitaph is in Hist. of Par. Appen. p. 60.

** Probably the son of William Suthes, whose epitaph is printed, ib. p. 47.

†† Hist. of Parish, p. 95.

Somner's Antiquities of Canterbury, that it was denominated Faukeshall for centuries before Guy was born. And may not a doubt be reasonably entertained, whether he ever possessed house or land in any parish in England? The intelligence transmitted of him is, that he was a soldier of fortune in the service of the king of Spain, and that, previously to his engaging to be the desperado agent in the gunpowder plot, he was entrusted by father Garnet with a letter to the pope, and that he and Christopher Wright, another of the conspirators, proposed several messages to the king of Spain, who answered them that he would not farther listen to any such motions*. Had Guy Faux ever been tenant of the copyhold lands held of the manor of Kennington, anno 1615, by Jane Faux, his supposed relict; on his being convicted of high treason a forfeiture to the crown must have ensued. But the fact is, that Jane Vaux was the widow of John Vaux, a citizen and vintner of London, and a benefactor to the parish of Lambeth†. A family of the name of Vause, or Vaux, had certainly dwelt here for almost a hundred years‡; but had Guy been their relation, and known to them (as he must have been had he inhabited a capital house at Vauxhall), he could never have thought of passing for a servant to Percy, who lived in Lambeth, and from whose house some of the combustibles were conveyed to Westminster. The situation of this house I am not able to fix, but am apt to believe, that Catesbie and Percy might be the joint occupiers of it, there being to a sermon, preached November 5, by Dr. Featley, and printed in *Clavis Mystica*, p. 824, this marginal note: "This last year (1635) the house where Catesby plotted this treason at Lambeth was casually burnt down to the ground by powder §."

With Faux-Hall manor-house has been blended another house, for some time denominated Vaux-Hall, but from authentic accounts stated in the History of the Parish, p. 95, and in the Environs of London, p. 322, it is evident that they were mansions totally distinct; nor does it seem to be a very difficult task to ascertain nearly the sites of both. Except in the few years of civil commotions in the last century, Faux-Hall manor, together with its demesnes, has been, from the

* Sermon by Dr. White Kennet, 1715, November 5, quarto, p. 15. He cites Sir Edward Coke's speech at the trial of the traitors.

† History of Parish, pp. 31, 37. Mrs. Jane Vaux was in 1615 a contributor of 1l. towards reparations and ornaments of the church, but she is entered in the Churchwardens' Accounts among the out-lyars.

‡ A. 1524. John Vause was elected third churchwarden, and in 1525 second warden, but he was not the first warden in the ensuing year. Receipts: A. 1557. Item, of John Vausles wife, of the money wiche was gatheryd with the virgins this yere, 54s. 6d.—A. 1573. Anthony Vaus 3d churchwarden.—A. 1579. Anthony Vawse, pricked by the bishop of Winchester for 3d churchwarden.—A. 1583. Spent at Mr. Vawses at the choling new churchwardens.—A. 1584, and in other years, Anthony Vause was present at settling the accounts. A. 1584. Ant. Vause gave 9s. 6d. towards the bells.

§ Among the contributors towards new-casting the bells, A. 1684, is, Mr. Catesbie, vs.; and in another benevolence Sir William Catesbie, xs. Sir William was probably grandfather of Robert Catesbie the conspirator. Bridges's Hist. of Northampt. vol. I. p. 16.

reign of Henry VIII. a part of the endowment of the dean and chapter of Canterbury; but the mansion, improperly styled Vaux-Hall, has been always held of the manor of Kennington, which is annexed to the dutchy of Cornwall.

In a survey of this manor, taken in the year 1615, it is entered, that Sir Thomas Parrie, chancellor of the dutchy of Lancaster, held by copy "a handsome tenement built of brick, called Copthall, lying near the Thames, *opposite* the capital *tenement called Faux Hall* to the South lying between the Thames and the way leading towards Kingston, with a garden and orchard on three sides inclosed with a brick wall." The capital tenement must denote Fauxhall manor-house; and the term *opposite* implies there being then, as there is now, a lane or passage between Copthall inclosure to the South and the curtilage of Faux-Hall house. Therefore, the only matter of doubt can be, whether the manor-house was situated not far from the bank of the river where the vinegar-works are now carried on, or eastward, nearer to the high road to Kingston. But to those who are acquainted with the ground occupied by Cuthbert Johnson and co. in their great distillery, it may be almost needless to observe, that the limits exactly correspond with the boundaries of Copthall premises, and perhaps some parts of the brick walls originally built on three sides of the inclosure may be still remaining.

Whilst Sir Thomas Parrie resided in Lambeth*, lady Arabella Stuart was committed to close custody in his house, and Mr. Seymour to the Tower. Though thus separated, they effected an escape on the same day, June 3, 1611; and Mr. Seymour arrived safely in France, but the unfortunate lady was overtaken in Calais road, and afterwards imprisoned in the Tower†.

Mr. Lysons has noticed these farther particulars concerning Copthall‡. "In the survey taken by order of Parliament (in the Augmentation-office) after the death of Charles the first, Sir Thomas Parry's house is described 'as a capital messuage, called Vaux Hall, als Copped Hall, bounded by the Thames, being a fair dwelling-house strongly built of three stories high, and a fair stair-case breaking out from it of nineteen feet square.'—It was then the property of the Crown, having been surrendered to the king in 1629, by John Abrahall, tenant thereof, and heir of Sir Thomas Parry. After this time it was described by the name of Vaux Hall only. In 1652, the Parliament having determined that Vaux Hall house, which had been reserved § by a former order (Perfect Diurnal, July 23, 1648,) should be sold (Mercurius Politicus, January 6, 1653,) it was purchased by John Trenchard of Westminster, (Particulars of Sale, Aug-

* In the Churchwarden's Accounts, from Easter 1609 to Easter 1610, is this entry: Received of Sir Thomas Parrie, voluntary, xiii s. The voluntary gift of archbishop Abbot in the same year was vi.

† Illustrations of British History, Biography, &c. by Mr. Lodge.

‡ The Environs of London, p. 322.

§ In History of the Parish, Append. p. 159, is a transcript from an Act of the Commons, July 17, 1649, for reserving, by a provisional clause, to the use of the Commonwealth, Vaux-Hall House, and all its appurtenances.

“mentation-Office). After the restoration of Charles the Second, it was leased
 “to Henry Lord Moore, afterwards earl of Drogheda, together with the demesnes,
 “for thirty years, with a proviso, that, if his Majesty should think fit to make
 “use of the house, or any part thereof, it should be surrendered upon a proper
 “allowance being made for the same, (enrollment of lease in the office of the
 “dutchy of Cornwall). The king availed himself of this proviso the year after the
 “lease was granted (Dutchy of Cornwall-Office, D. f. 164), and settled at Vaux
 “Hall one Jasper Calthoff, a Dutchman who was employed in making guns and
 “other warlike instruments for his Majesty’s service. (Ibid. H. f. 321, 329). A
 “part of the premises were occupied a few years afterwards by Peter Jacobson, a su-
 “gar-baker, (Ibid. H. f. 218).”

The king seems to have reserved this messuage for a villa of pleasure*; and to this, and not to an insignificant alehouse, he probably was wont, in his water-tours, to resort with his ladies†. Not but that the traditionary story told by a fisherman to Mr. Buckmaster’s grandfather, concerning the richly-ornamented chair in which the gay monarch had often sat, might be well founded, with this difference, that the chair might be removed from Vaux-Hall House to the Three Mariners; and the acquisition of this choice relic doubtless contributed to the publican’s selling more tankards of fine Lambeth ale than he might otherwise have done.

Sir Samuel Morland, in 1665, obtained a lease of Vaux-Hall House‡; and, according to Aubrey, he two years after built a large room which he furnished in a sumptuous manner, and he constructed in his garden some beautiful fountains||. This royal villa might have been demised to him as a compliment to his loyalty at the eve of the Restoration, and before, when he was commissioner to Thurloe, the confidential secretary of Cromwell. For it is related of him that on the 6th of May, 1660, he arrived at Breda with letters and notes of very great importance, because they communicated to Charles the Second a part of the intricate plots of the inter-reign, as likewise discovered the perfidiousness of some of those who owed him the utmost fidelity. The king made Mr. Morland a knight, and rendered him the public testimony of his having for some years received from him the most considerable services||.

Sir John Hawkins erroneously conceived, that Sir Samuel Morland’s improvements were upon the premises denominated by Aubrey Spring-Gardens, and since Vaux-Hall. But, when Aubrey published his Antiquities of Surrey, Vaux-Hall House was, on account of the objects of curiosity it offered, much resorted to by strangers: and it cannot be reasonably supposed, that a room of such elegance and convenience would not have been kept up by the proprietors of Spring-Garden.

* History of Parish, p. 122.

† Ibid. King William and queen Mary, at their dinner and supper, were provided with three gallons of beer, and eight bottles of Lambeth ale, with two bottles of mead. And for the maids of honour there were six bottles of Lambeth ale. Establishment of Royal Household, pp. 384, 5.

‡ The Environs of London, p. 323. History of Parish, p. 96.

|| Kennet’s Historical Register, p. 135.

The same observation will apply to the *fountains so pleasing to behold*; and all who knew Jonathan Tyers will concur in opinion, that, had Spring-Garden admitted of a copious supply of water, he would not have thought of exhibiting to the public only a painted resemblance of a cascade.

No river of meandering paste-board made,
No gentle tinkling of a tin cascade;
But the pure element its course shall hold*.

But, as Mr. Lysons has remarked, it does not appear that Sir Samuel Morland ever possessed any part of the present Vaux-Hall Garden; and, to corroborate this suggestion, he has stated, from the records in the office of the duchy of Cornwall, who were the copyhold tenants of the estate. In 1615 it was, as mentioned in a former page, the property of Jane Vaux, widow, and was called *Stocdens*; on her decease it was divided between the two daughters, one of whom was the wife of Dr. Barlow, bishop of Lincoln. These moieties passed through different hands till the middle of this century, when Mr. Jonathan Tyers purchased one of the moieties of George Doddington, esq. for the sum of 3800l. and some years after he bought the remainder. It is observable that the estate had the name of *Stocdens* at the same time that Sir Thomas Parrie's house was styled *Copthall*, and that the appellation Vaux-Hall has been transferred from *Copthall* to *Stockdens*, without either house having any pretensions to it, because neither has the least connexion with that antient manerial district.

When this delightful garden was first opened for the entertainment of the public is not determined. Resting principally on a single word in Aubrey's *Antiquities*, vol. I. p. 13, that has not been duly noticed, I will venture to surmise that it was at the beginning of the present century. Monconys, it is true, intimates that Spring Gardens, in 1663, were much frequented, and that "they had grafs and sand walks, *dividing squares of twenty or thirty yards*, which were enclosed with *hedges of gooseberries*, whilst within these were *roses, beans, and asparagus*†." Now supposing (what was probably the case), that the Spring-Gardens here described were at Vaux-Hall, it does not follow that they were the premises under review; Spring-Garden having been no uncommon appellation for places of amusement and regale in the vicinity of London‡. And Spring-Garden in Aubrey's *Anti-*

* In the *Connoisseur*, as well as in the *World*, (*Hist. of Parish*, p. 104.) the cascade is from mistake supposed to spout with streams of block-tin. But the pencils of Hayman and Hogarth are thus neatly complimented by the *Connoisseur*: "They have touched up all the pictures, which were damaged last season by the fingers of those curious connoisseurs, who could not be satisfied, without feeling whether the figures were alive." In the *London Magazine* for 1763, p. 233, is an accurate description of the picture exhibiting lord Clive receiving the homage of the Nabob. *Hist. of Parish*, p. 109.

† *Archæologia*, vol. II. p. 123.

‡ *History of Parish*, p. 98. Maitland, in *History of London*, mentions there being in his time at Lambeth two Spring-Gardens; I suppose him to have meant Vaux-Hall Gardens and Cuper's Gardens.

quities is distinguished by the word *new*, an epithet by no means adapted to a place that had been a public garden upwards of forty years. It is unquestionable that he meant the modern Vaux-Hall, from its relative situation to the remainder of the horn-work belonging to the lines of communication made by order of Parliament in 1642-3, to prevent a surprize by the king's troops, which was, he writes, without the *new* Spring-Garden. And correspondent with this description is the engraving in Maitland's History of this once "quadrant fort with four half bulwarks between the corner of Vaux-Hall Garden and the turnpike at the end of Kennington-lane *."

The old Spring-Garden may not have retained its name; but in former days I have often heard a garden thus called, which is the boundary to the East of the field where stood the coaches in waiting. This garden appertained to the house which is now the third from the field. Before Mr. Tyers settled in New Spring-Garden he was tenant of the old, and by retaining for many years an interest in the premises prevented their being again opened as a place of public resort. Old Spring-Garden was upon a comparatively small scale, like that described in Monconys' travels; whereas, in Spring-Garden, which the Spectator had in his mind's eye, when he paid his imaginary visit to it with his old friend Sir Roger de Coverley, there were choice of birds which sang upon the trees, and a loose tribe of people that walked under their shade. And, possibly, this being a new Spring-Garden might induce Addison to select it as a proper topic for one of his Spectators. I am not apprized of there being any reference to Spring-Garden in the Tatler, but almost all writers of periodical papers of late years have mentioned it. The following passages are copied from Common Sense, N^o 73, June 24, 1738, because containing a precaution at all times suitable, and the paper itself is now probably known to very few persons.

I cannot (writes the correspondent of Common Sense) conclude without taking some notice of the diversions of the year; the multitudes who resort daily to Vaux-Hall make it necessary to say somewhat upon that entertainment.

"The gardens are prettily disposed, and when illumined make a beautiful scene; the variety of company differently employed, the contrast between the instrumental musick in the middle grove, and the natural harmony of the woods in the more retired parts, render the whole a very agreeable amusement. As I am in hopes too, the warbling of the nightingales, and the verdure of the trees, may tend to claim to a *toleration of the country* such of the fair sex as are at this time preparing to leave the metropolis, I am contented to let them go thither, but under the following restrictions, viz.

"That their parties always consist of an *odd number*. There is something in the garden which so much resembles the description of a *Mahometan Paradise*, that, perhaps, if they should be suffered to go in *pairs*, they may be tempted to imitate all the diversions of *such a place*. I must also insist, that there be no more

* History of Parish, p. 59. These military works were destroyed, when the mount was levelled to make a convenient area for the stand of coaches.

" smoking in the middle of the company *, lest the stink of the tobacco should drive
 " some of the fair guests into the more private walks for a *little fresh air*, and con-
 " versation may then perhaps grow *unaccountably serious*. I could wish likewise,
 " that they who take water at *Whitehall* would not make *too frequent visits* there,
 " at least not in the *same party*.

" As for the honest citizens, who carry their wives and families there for an
 " evening's entertainment, I would by no means stint them in their diversions;
 " *upon condition*, that the good lady promises not to fall too much in love with mu-
 " fick, nor *tease* her husband next winter to carry her to the *opera*.

" Under these restraints I can admit it for a *passa tempo*; and am glad Fashion
 " has introduced one so reasonable."

Mr. Lockman's sketch of the Spring Gardens, in a letter to a noble lord, (see History of Parish, p. 219), was not his only poetical encomium on them. In 1737, he composed a song, intituled, " The Pleasures of the Spring Gardens, Vaux Hall," which was set to musick by Mr. Boyce; and in the next year, " The Farewell to Vaux Hall, supposed to be written by a gentleman who was obliged to leave England, and settle in a foreign country." He mentions in both pieces the pavilion erected for the reception of Frederick prince of Wales, the patron of the gardens. In the former is the following stanza:

See! a grand pavilion yonder,
 Rising near embow'ring shades;
 There a temple strikes with wonder,
 In full view of colonades.

The lively tale of the citizen and his family at Vaux Hall, as told in the *Connoisseur*, May 13, 1755, will be read with satisfaction and with pleasure immediately after a perusal of the humorous scene displayed in the *Spectator* by Addison; and the comparative luxury of each age is marked by the feasting of the respective parties. With the slice of hung beef (of which there was a fragment to regale the crippled waterman) and a glass of Burton ale, or a bottle of mead, the favourite liquor of a courtesan; may be contrasted, the wafer-like slices of beef or ham, at one shilling an ounce, chickens as small as pigeons, tarts and custards, and the choice of humble port, claret, burgundy, champagne, or rich frontinac, for the more opulent; and for others madeira, carcavella, Lisbon, &c. perhaps as " admirably mimicked by the wondrous magic of Messrs. Beaufoy, in Cuper's " Gardens †."

* In a postscript to the bill of fare posted in different parts of the garden it used to be a direction, that no person was allowed to smoke except in the seats. Such an inuendo may now be needless.

† London, by Mr. Pennant, p. 30, 31, 32, where the reader will find an entertaining description of the repository of " sweets and sour," of wine and vinegar, in vessels more capacious than the boasted ton of Heydelberg.

Whilst detailing the historical anecdotes of these gardens, a change in the price of entrance ought not to be omitted: it is thus mentioned by Mr. Boswell *; "In summer 1792, additional and more expensive decorations having been introduced, the price of admission was raised to two shillings. I cannot approve of this. The company may be more select; but a number of the honest commonalty are, I fear, excluded from sharing in an elegant and innocent entertainment. An attempt to abolish the one-shilling gallery at the playhouse has been very properly counter-acted." However, notwithstanding this innovation, several thousand persons were assembled at the conclusion of the season of 1793. The present season of 1794 was opened, on Tuesday May 20, with a grand carnival and Venetian masquerade. A guinea was the price of a ticket. Notwithstanding the weather was not very favourable for an assembly, *al Fresco*, the company was numerous, though it is not likely that an individual was drawn thither by the lottery-bait offered in the underwritten advertisement.

" SIX SILVER TICKETS AS PRIZES.

" The public are respectfully informed that every purchaser of a masquerade ticket will receive, at the entrance of the garden, on the night of the carnival, a number, the duplicate of which will remain with the proprietor, and that on Thursday next, the first gala night, the six prizes will be drawn by the vocal performers in the orchestra, after the first act, when the holders of the tickets so drawn will be presented with a silver ticket, entitling them to the freedom of Vaux Hall Garden, for two persons, during the season."

Vaux Hall Bridge is a county bridge; but it appears, from some vestry minutes, that, in 1694 and 1702, attempts were made to subject the parish to the repair of it †.

A record of 27 Edward I. as Mr. Lysons has discovered, notices a bridge between Vaux Hall and Wandsworth, made at the expence of the abbot of Westminster ‡. The exact site of this bridge is not any where specified, nor is it known in what part of the parish was a messuage, one hundred and twenty-eight acres of arable land, and two acres of wood, which, by licence from king Edward III. John at Lee, [vicar of Stepney, Hugo de Bricklesworth, parson of St. Olave, Southwark, and Galfrid de Spencer, parson of St. Matthew, Friday-street, gave to the master and brethren of St. Thomas, Southwark §.

Of Sir Noel Caron, who was almost twenty-eight years ambassador from the States of Holland to the court of England, it was mentioned in former pages of this volume, that he built a noble house at South Lambeth, which was taken

* Life of Dr. Johnson, vol. III. note.

† A. 1694, July 4. Paid Mr. Rouse for the trial of Vaux-Hall Bridge,

A. 1702. Paid Mr. Killingworth his fee at the assizes about Vaux Hall Bridge,

‡ The Environs of London, p. 367.

§ Newcourt, Repertorium, vol. I. p. 740, note.

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down about the year 1687; that he had a park for deer which extended to Vaux Hall and Kennington-lane*; that he had a grant of the lease of the manor-house of Kennington†; that he founded an almshouse near Vaux Hall‡; and that he bequeathed legacies to Lambeth church, and to the poor of the parish§. Considering the high rank he had long supported, and that he had, as it were, naturalized himself to this country, it is rather strange that very few incidents of his life should have been traced, not even of those in the diplomatic line. One was inserted in a note to p. 162 of the Appendix, and the three following are taken from Collins's Peerage.

"In the disagreement between Henry (Percy) earl of Northumberland, and Sir Francis Vere, lord governour of the Brill, and the commander of the English under the States, which, in April 1602, caused the earl to demand from the knight satisfaction, either by word or sword, after three days Sir Noel Carone (agent for the States, and chief dealer for the business Sir Francis Vere had in hand,) did acquaint the queen and council with their difference." Supplement, vol. II. p. 730.

"A. 1616, May 20, Lord Chancellor Ellesmere was constituted one of the commissioners, to treat with Sir Noel Caron, knt. ambassador from the States General concerning the rendition of the cautionary towns into the hands of the States." Dukes, vol. I. p. 471.

"In 14, Jac. 1. A. 1611, Thomas (Cecil) earl of Exeter was in commission, with other lords of the Privy Council, to treat with Sir Noel Caron, knt. ambassador from the States General, for the delivery up of the town of Vlissinge, with the castle of Ramakins in Zeland, and the town of Brill in Holland." Earls, vol. II. part I. p. 90.

Sir Noel had, as of himself, intimated to one of the king's ministers, that if his Majesty would offer to restore the cautionary towns, the States would do their utmost, by borrowing money at a high interest, to discharge the whole debt for which they were pledged, amounting to the immense sum of eight millions of florins. In consequence of this overture, a treaty commenced; pensionary Barnevelt came to England to assist the envoy in procuring the most advantageous terms; and the king, by his prodigality, was so much embarrassed, that he agreed to accept less than three millions of florins, and to wave the payment of eighteen years interest||. It is not unworthy of notice, that, in the year following, Sir Noel had from the prince of Wales a lease for twenty-one years, of the manor-house of Kennington, &c. with one hundred twenty-two acres of land, at the low rent of 16l. 10s. 9d.

When Henry, prince of Wales, was desirous of engaging Mireveldt, an eminent painter of Delft, to come to England, Sir Noel Caron was first employed to

* History of Parish, p. 124.

† The same, p. 92; and Append. p. 113.

‡ The same, pp. 37, 42, 43; and Append. p. 120.

§ The same, p. 39.

|| Rapin's History, vol. II. p. 192.

adjust the terms. This appears from the following passages in letters from Sir Edward Conway to Mr. Adam Newton, published in the Appendix to Birch's Life of the Prince: "I find him (the painter) still balanced between his council, "that would have him wholly rely upon conditions to be made by Sir Noel Caron, "and his affection to put himself upon the reward of the prince, and his necessity "to be aided with money and guided to the court. 'The man is naturally phantastical something, and the multitude of propositions hath amazed him." P. 479. "The painter of Delft hath been wonderfully confounded with the variety of propositions, and troubled that he hath not received answers of his letters from Sir Noel Caron; but now he is fully resolved to go to England, and to give himself "wholly to his highness's service, and depend upon his reward." P. 485. The neglect of which the artist complained might be owing to Sir Noel's being well-acquainted with the capriciousness of his countrymen; for when Mireveldt had many solicitations on the same head from Charles the First, they were as fruitless as those which had been urged by his royal brother, and in other letters referred to by the present earl of Orford (*Anecdotes of Painters*, vol. II. p. 20.) this reason is assigned for the uncertainty of the painter, "that he was afraid of being stayed "in England by authority; and stipulated that he should return in three months."

A. 1615. Sir Noel contributed 10l. towards the recasting of the bells in Lambeth church, and in 1625, he gave 2l. for enlarging the church-yard. He being in the Churchwardens' Accounts repeatedly styled Lord Caron, the presumption is, that he might be vulgarly so called. He died December 1, 1624. The military trophies still remaining in the chancel shew, that he was interred with pomp, and the sermon at his funeral was preached by archbishop Abbot*. In this discourse there must have been some traits of his character; but a search after it would probably be fruitless, there not being any grounds to conclude that it was published. Lady Caron survived her husband ten years; it being entered, that 1634, January 3, the churchwardens received 5s. 4d. for the burial of Mrs. Caron of South Lambeth.

To the intelligent and amusing memoir of *John Tradescant* †, the following remarks may not be thought an unsuitable addition. The traditional story of his having, in the year 1620, entered on board a privateer going against the Algerines, that he might bring apricot trees from that country, has been controverted from passages in Shakspeare's *Midsummer Night's Dream*, and in Jonson's *Every Man in his Humour*, which imply that there were apricots in England in the reign of Elizabeth, and that the fruit was not uncommon in that of her successor ‡. This, however, may be admitted, without depriving Tradescant of the credit of importing the Argier or Algier apricot, or Sir William Temple of introducing

* The Environs of London, p. 304. A. 1624—1625, paid to three men for attending the church at Lord Caron's Funeral, 3s. 6d. Churchwardens' Accounts.

† Hist. of the Parish, Append. N° XXIV.

‡ Gentleman's Magazine, vol. LIX. p. 999.

many years afterwards the standard Brussels *. That Tradescant brought hither the former sort from the Algier voyage we have the authority of Parkinson, the first edition of whose Flower-garden was published in 1629.

Dr. Ducarel seems too precipitately to have altered what he judged to be an incorrect word in Parkinson's book, that some plants flourished with Tradescant in his garden at *Canterbury*, which, observed the Doctor, should be *South Lambeth*; but this was a mistake not likely to have been made by Parkinson. And why might not Tradescant have had a garden, or nursery-ground, at each place? and if only at one of them, what evidence is there of his residing at that time at South Lambeth? for, no vestige has yet appeared of his being thus early an inhabitant of this parish; on the contrary, it is more probable, that he might not settle in Lambeth till he became gardener to king Charles the First; previous to which, it is said, that he had many years served the earl of Salisbury and lord Wotton in that capacity. It appears from Parkinson's *Paradisus Terrestris*, p. 152, as cited by Mr. Pennant in London, p. 26, that the elder Tradescant was gardener to lord Wotton, at Canterbury in Kent. In page 27 is also the following extract from Parkinson's book, "The choysfest for goodnesse, and rarest for knowledge, are to be had of my very good friend master *John Tradescante*, who hath wonderly laboured to obtain all the rarest fruits hee can heare off in any place of Christendome, Turkey, yea, or the whole world." But they were successively possessed of the abbey of St. Austin, near Canterbury; and, supposing Tradescant to have had the care of the extensive gardens that had appertained to that religious house, why might he not have likewise cultivated a garden of his own in the city. Observable is it that in *Musæum Tradescantianum*, we do not find seven of the ten plants Parkinson has noticed as bearing the name of Tradescant †, because he was the reputed collector of them in foreign countries. In particular, the Algier apricot is not mentioned, nor are more than two eatable plums specified, and these were of an ordinary kind, viz. the bullace tree (*prunus sylvestris*), and the flower tree, or blackthorne (*sylvestris fructu minore serotino*), though Parkinson tells us that Tradescant procured a new and great variety of plums from Turkey and other parts of the world. For the want of these more desirable trees it is easy to account. A man of Tradescant's skill in his occupation must have been aware,

* "I esteem none of this fruit (apricocks) but the Brussels apricock, which grows a standard, and is one of the best fruits we have, and which I first brought over among us." Sir William Temple's *Miscell.* part II. p. 123.

† "His was an age of florists. The chief ornaments of the parterres were owing to his labors. Parkinson continually acknowledges the obligation. Many plants were called after his name: these the Linnean system has rendered almost obsolete; but the great naturalist hath made more than reparation by giving to a genus of plants the title of *Tradescantiana*." *Species Plantarum*, vol. I. p. 411. London, p. 27. Mr. Pennant, in giving a description of Tradescant's tomb, (*History of Parish*, p. 96, tab. IV. V.), observes, that at each corner is cut a large tree, seeming to support the slab; and that the hydra, at one end, picking at a bare skull, was possibly designed as an emblem of Envy. London, p. 28.

that

that the fruit could not be brought to perfection without the warmth of a wall*, of which he might not have a competent quantity. And from the remembrance I have, which it must be admitted is rather faint, of Tradescant's garden, four or five years before it was visited by Mr. Watson and Dr. Mitchell, I am apt to believe it might not ever have been inclosed within a wall.

It has been vaguely intimated, that John Tradescant, the elder, might die about 1652; but, notwithstanding the time of his interment is omitted in the register, it is evident, from the Churchwardens' book, that he deceased in 1637 or 1638, probably in the spring of the latter year, because, towards the conclusion of the account from May 23, 1637, to May 8, 1638, the underwritten receipt occurs.

	l.	s.	d.
Item, John Tradescin, the great bell and black cloth, - - -	0	5	4

His wife died about four years before him, there being in the account of 1634 this entry: June 1. Received for the burial of Jane, wife of John Tradescin, 12s.

For this difference in the burial dues, the only reason that can now be assigned is, that Tradescant, on the death of his wife, might prepare the family-vault, and that a fee for the ground was payable to the parish.

A. 1637, Feb. 13 There was an order from the ecclesiastical court to make an assessment for defraying the expences incurred by repairing the church and fence of the church-yard. In this rate were the underwritten articles.

	l.	s.	d.		l.	s.	d.
Sir George Chute, Stockwell, o 10 o				Lady Roper, - - -	0	6	8
Dr. Featley, - - - o 9 6				Mr. Treveskin, - - -	0	3	4
Lady Paule, - - - o 6 o							

The sums here specified shew the comparative value of the premises held by Tradescant.

John Tradescant, the son, in 1643, contributed 2s. 6d. toward furnishing the communion-table with plate; and, in 1649, he was one of the surveyors of the parish.

Mr. Thomas Cooke, distinguished by the appellation *Hesiod Cooke*, because he translated the works of that author, was an inhabitant of South Lambeth. From personal knowledge, as well as from the common-place book of Mr. Cooke, in three volumes folio, Sir Joseph Mawbey conveyed to the Gentleman's Magazine † a copious biographical detail of this miscellaneous writer, and a list of his publications, with a critical review of several of them. He died soon after Christmas 1756. Sir Joseph has also noticed Mr. *Edward Moore* ‡, who was a near neighbour to Mr. Cooke, and survived him about two months. They were both interred in the new burial ground near the High-street, but the grave of neither is marked by any kind of monument.

* "Leave thy vigilant father to number over his green apricots morning and evening, on the North-West wall." Well-bred's Letter to young Knowell.

† Vol. LXI. pp. 1090, &c. 1178, &c. Vol. LXII. p. 26, &c. 215, &c. 313, &c.

‡ Vol. LXII. p. 30. Mr. Moore is mentioned in Hist. of Parish, p. 128.

Of the difference in height of situation between Selborne in Hampshire, and South Lambeth, the late Mr. White, in his History of Selborne, p. 286, has given this correct statement: "It may not" (observes this ingenious and useful writer) "be impertinent to add, that the barometer at Selbourne stands three tenths of an inch lower than the barometer at South Lambeth; whence we may conclude, that the former place is about three hundred feet higher than the latter, and with good reason, because the streams that rise with us run into the Thames at Weybridge, and so to London; of course, therefore, the way from Selborne to South Lambeth, the difference between which, all the windings and indentings of the streams considered, cannot be less than 100 miles."

KENNINGTON.

King Edward the First procured, by a method detailed in a former page, the manor of Faukeshall, with its appurtenances South Lambeth and Stockwell; an acquisition the more valuable to him from the contiguity of the estate to the manor of Kennington, which, as I apprehend, was then in the crown. The word Kennington strongly implies its having been a place of royal residence in the times of the Saxons, though written proofs are wanting to determine who of their monarchs abode here. Hardicanute, who was of the Danish line, died at Lambeth at a wedding, and he might be master of the feast, as both bridegroom and bride were persons of rank from his own country. Edward, who succeeded him, must have been the chief proprietor of land, it being entered in Domesday, that he gave to his sister Goda, the capital manor of St. Mary, called Lambeth. Antient historians are divided in their opinions, whether on the death of Edward, on the eve of the Epiphany, A. 1066, Harold obtained the crown by usurpation, or with the free concurrence of his nobles. His having, on the following day, which was the day of the interment of his predecessor in Westminster Abbey, been crowned by Aldred, archbishop of York, or with his own hands, is another matter of doubt, as is also whether the ceremony was performed at Westminster or at Kennington*. The suggestion, however, that it might have been at Kennington, warrants a conclusion that Kennington was then a royal manor or mansion, for I have not found that it was ever dignified with the title of palace. That Harold had in Lambeth large possessions is evident from the considerable grant of lands to the monks of Waltham Abbey, recorded in Domesday. The surmise of Mr. Lysons that South Lambeth and Stockwell were within this grant, and my conjecture that it also included Faukeshall, were mentioned before; and I am farther inclined to believe, that it extended Southward, even beyond Brixton Causeway,

* Angl. Sacr. vol. I. p. 559. Canonici Wallensis de episcopis Bathon. et Wellen.

Deinde post mortem Edwardi regis præfatus Heraldus regnum Anglorum invasit in festo Epiphaniæ Domini apud Lambeth; ubi ipse præter consensum procerum capiti suo propriis manibus regium diadema imposuit.

there

there being still lands in Stretham and Mitcham within the boundaries of Vaux-Hall manor.

From the Conquest to the reign of Henry the Third no instance has occurred of Kennington manor's being inhabited by any royal personage; but it may be reasonably presumed, that the stately Christmas of 1231, at the charge of Hubert de Burgh, was kept by Henry at Kennington; and no less probable is it, that it was at Kennington the prelates were assembled in the following year, though Matthew Paris has named Lambeth. But the writ of summons issued by the king is not extant, nor is there any authentic minute of the proceedings.

King Edward the First was at Kennington August 14, 1299, when he attested a writing which was to be sent to Ireland, containing a verbal copy of the Statute *de Malefactoribus parcis*, which had been passed in the 21st year of his reign. The note recording this circumstance is endorsed upon the roll*.

The grants of Kennington to different persons by Edward the Second† imply his not being an inhabitant of the manor while those grants subsisted; but, if Edward the Third did not, his son Edward the Black Prince certainly did reside at this place; and to the events noticed in the History of the Parish, as having happened at Kennington in the reign of Richard the Second, may be added the following occurrence from Rymer's *Fœdera*. A. 1281, 5th Richard II. Archbishop Courtney, late chancellor, having on the Feast of St. Andrew, delivered to the king in the bede chambre of his private palace at Westminster, the Great Seal in a purse sealed with the archbishop's own seal, the king, on the day following, being at his manor of Kennington, after supper ordered the purse to be opened, and delivered the seal to commissioners there named. It is farther mentioned, that when sitting in his principal chamber at Kennington he caused the seal to be affixed to several instruments.

STOCKWELL.

King Edward the Second, in his grant of Kennington to the elder Spenser‡, included Faukeshall, and probably South Lambeth and Stockwell. The first special grant of Stockwell as a manor, noticed by Mr. Lysons, was in the 3d of Edward III. to Thomas Romaine, who had a charter of free warren. But, as the owner still does suit and service to the Lords of the manor of Vaux-Hall, it may be concluded that Stockwell manor was always subject to the same jurisdiction, and from the smallness of the chief rent, which is only two-pence a year, this payment is likely to have commenced at the time of the grant to Romaine. At the death of Juliana his widow, her estates were divided among her daughters,

* Barrington's Observations on the antient Statutes, p. 145.

† History of Parish, pp. 87, 172; and Environs of London, p. 567.

‡ History of Parish, p. 88.

and Stockwell fell to the share of Roseye de Boresford, alias Beresforde. In the record cited by Mr. Lysons it is described as a capital messuage, with 287 acres of land, &c. &c. See *Environs of London*, vol. I. p. 327, from which the liberty is taken of transcribing the following particulars relative to this estate and its proprietors.

"Sir James de Beresford had a licence for an oratory in his manor-house at Stockwell in 1351, and ten years afterwards a grant of free-warren there. The manor afterwards belonged to John Harold, burgess of Calais, who conveyed it to John Dove and Sir Thomas Swinset, by whom it was settled on his wife Catharine. It afterwards passed to the families of Wynter, Molyneux, and Leigh. Sir John Leigh died at his manor at Stockwell 15 Henry VIII. Twenty years afterwards his son conveyed it to the King. It was granted by queen Mary to Anthony Brown viscount Montague, who died seised thereof the 34th Elizabeth. It does not appear how it reverted to the Crown, but it is enumerated among the king's manor-houses in a household book of the first year of James I. Two years afterwards it belonged to George Chute, and was sold by the executors of one of his descendants to Sir John Thornycroft, about the end of the last century; since which time it has continued in the same family, being now the property of Henry Thornicroft, esq. A part of the manor-house is still standing, and the antient moat exists, but without water. The tradition of its having been the property of Thomas Lord Cromwell is without foundation, as in his time it belonged to Sir John Leigh the younger. Several of the acts of John de Stratford, bishop of Winchester and lord chancellor, are dated from Stockwell. The site of the manor-house is now the property of Mr. Barrett for the remainder of a thousand years lease."

Edward (Lee) archbishop of York was at Stockwell, June 14, 1533, when he judicially authenticated under seal in the presence of a notary public, the answer of the clergy of his province to the questions proposed concerning the validity of the marriage of Henry VIII. with Catharine of Arragon, the widow of his brother prince Arthur. There is no proof of the archbishop's having ever been possessed of property in this hamlet, and the words in the instrument rather denote him to have been accidentally resident there*. Perhaps he might be visiting Sir John Leigh, who did not alienate the manor till some years after, though there is only the name to warrant a surmise of relationship between the families.

Mr. Lysons has well observed there being no ground for the traditionary story that Thomas Lord Cromwell was proprietor of Stockwell manor; nor are there any traces of his living at Stockwell. However, one of the surname was an inhabitant between the years 1514 and 1523; and from this circumstance the report might originate, which would be strengthened, supposing John Cromwell, the person alluded to, to have been nearly related to the ill-fated statesman. John Cromwell, by

* *Edwardus Eboracensis Archiepiscopus, A.D. 1533, coram nobis in quadam superiori camera ædes residentie nostræ vulgariter nuncupatas "Stockwell" infra diocesi. Winton, notorie situatas. Wilkins, Concil. vol. III. p. 765.*

his will, in which he is styled a brewer, gave 1l. 6s. 8d. to the church *, and from donations in his life-time it may be inferred, that his personal substance was considerable. The fee paid for his funeral makes it probable that he was buried in the church †.

An house situated towards the Southern boundary of Stockwell was inhabited by the late John Angell, esq. As it never had any manerial rights, it might still have been passed unnoticed in an historical account of the parish, had not the last proprietor been so peculiarly unfortunate as to be marked by the legislature for a person inflexibly obstinate, and had he not, by a self-drawn will, perpetuated the name of Angell in Westminster-Hall, and in the records of assise for the counties in which he had possessed estates. The will is *prima facie* an original composition; and, as it contains some very curious clauses, which may afford amusement to several readers, a copy of it, notwithstanding its prolixity, is inserted.

"In the name of God, Amen, September 21, 1774. I John Angell, of Stockwell in Surry, being in health, and of sound understanding, make and declare this to be my last will.

"Imprimis, I resign myself wholly to God Almighty. Item, I would be interred in the manner following: I would be wrapped in a woollen sheet only; then, without a shroud, be put into a leaden coffin, which shall not be soddered down, but only screwed. On this coffin shall be a large plain inscription on lead, expressing who I am, &c. Then to be put into a black cloth coffin with usual ornaments; only I would have a plate of copper or brass instead of such as is usually put. Then shall be well engraved the family coat of arms, properly blazoned, and as I now bear, with a full inscription, in Latin, as this; John, the son of John and Caroline, *qui consortem habuit charissimam*, &c. I desire to lye open in my chamber so long as I decently may; afterwards, in about a fortnight or rather above, would be carried to Crowhurst in a hearse, with six horses dressed properly with shields and escutcheons, but no other trifling ornaments. My own coach ‡ shall follow, with one footman behind it, and one riding before; and besides two mourning coaches only, with six horses, in one of which I would have my executors or near friends, in the other my maid servants. I would desire the tenants and neighbours of Crowhurst, and in that neighbourhood, would meet

* History of Parish, p. 39.

Churchwardens' Accounts, A. 1514—1515. Received at making our sewts of vestments: Item, of my Lord Broyke, vis. viiij. d.—Item, of John Cromwell, vis. viiij. d. A. 1521—1522. Grants for reparation of the church: Item, of Sir John Leigh of his graunt, iijl. vis. viiij. d.—Item, of John Cromwell, of his graunt, 20 s.

† A. 1522—1523. Received, for the beryal of John Cromwell, viiij. s. vid.—For ryinging John Cromwell's knyll, vid. A. 1516. Received for the beryall of John Cromwell's woman, iijij. s.

‡ *Cab.* A curious relic, surmised on tradition to have been built when Mr. Angell's father was high-sheriff of Berkshire; but of materials so durable, and so substantially framed, that the son every summer travelled in it to and from Temple Ewell near Dover. Its antique figure was very striking, and on the Kentish road it had acquired the appellation of Angell's ARK.

me at the bottom of Riddlestone, as usual heretofore; and they are to have there gloves and hatbands. And I would desire such of the neighbours, in and about Stockwell, as would shew me that regard, to ride two by two before me, as far as the farther end of Croydon; accordingly to have gloves and hatbands. And it is my will and desire, that if the colledge and chapel which I intend to erect be finished and settled, the gentlemen and the chaplain and minister, and the whole choir, afterwards the servants of the colledge, attend on foot to the top of Brixton Causeway, singing, as they proceed, some proper hymn or anthem, as shall be appointed on the occasion.

“ Item, I give to the male heirs (if any such there be) of William Angell, the first purchaser of Crowhurst, and father of my great grandfather John Angell, esq. and their male heirs for ever, all my lands and estates, both real and personal, in Surry, Kent, and Suffex; nevertheless subject and liable to such conditions as shall be hereafter mentioned, and that shall not be otherwise disposed of and given. And, if there be no male heirs or descendants of the same William, then I give those estates as specified to the male heir of William, or the first Angell of Northamptonshire, in order as they shall be found or made apparent. And if there be none of those in being, or shall be apparent, and plainly and legally make themselves out to be Angells, and so related and descended, I then give all my estates whatsoever, both real and personal, to William Brown, esq. grandson to Mrs. Frances, the wife of Benedict Brown, Esq. who was an Angell, and to his heirs for ever, excepting the issue of his aunt Katharine, who flung herself away in marriage; notwithstanding, under such conditions, with such restrictions and engagements, and liable to such settlements and encumbrances, as I shall here, or at any time or any way hereafter, make them subject to. And I desire notice may be taken, that in all these givings my meaning is, that the estates shall never be divided, but always be in one hand; and the males to take place first, so long as there are any, through every descent. And whosoever are in possession of them, if they be not Angell, shall alter their name to Angell, and always write and call themselves by that name, and no other, and without any *alias*, or additions of any other name, and they shall always bear the Angell's arms, with all their quarterings, and no other. And, if it should fall out that the heirs of the Browns should cease and fail, then my will is, that the heirs of my great aunt Marryott shall successively take place, the male first, and to be entitled to the aforesaid estates; and, on failure of the Marryotts, they shall descend to the male heirs of Dr. Lucy, bishop of St. David's, if any he had by Martha his wife, my great aunt, and second daughter of my great grandfather; and, in default of the Lucys, then to the male heirs of my great aunt Hocknell, of Lincolnshire; and afterwards to my right heirs, whosoever they shall be, in the male line. And my will is, that if any Brown, or any other person, to whom these estates should come, offer to pawn, sell, or mortgage, any part of them, on manifestation thereof, the next in succession shall be immediately entitled to take possession of the whole; and the same shall be, if they do not forthwith alter their names as required, or if they should in any wise contest in law, or offer to oppose, this my will, especially in regard to the copyhold estate at Lambeth, or neglect or be deficient in the performance of what I desire in it. One chief condition, besides
Iii 2
what

what is mentioned, is, I would have Stockwell or Crowhurst made the chief residence of the family. And particularly my will is, that all things at Stockwell, where I chiefly now inhabit, be kept at least for one season as they are, and no alteration made in the house-keeping or expences thereof, nor ever after any servant put away without good reason, or any tenant or agent removed, or put out of their bargains, without due consideration and special reasons. And it is my desire, will, and order, that no oak, elm, or ash *, or any timber tree on any of the estates, be lopped or cut down till it be of the full growth of four load of timber round measure, unless a fourth part of its boughs shall be manifestly decayed and rotten; and it is my desire, that no fir tree whatsoever, that is timber or near it, without a particular reason for it, shall be cut down or destroyed, so long as it will stand; nevertheless any timber, except fir, under forty feet in measure, may be felled and taken for repairs and buildings on the estate on which it grows.

“ And whereas Crowhurst estate almost entirely was mortgaged without my consent or knowledge, and I am at present kept out of it contrary to all equity; I therefore strictly enjoin my successor, whosoever he shall be, never to acquiesce in this mortgage, but, by all possible means that can be fairly practised, to endeavour at all times to regain those estates; and for this purpose I hereby order and appoint, that 200l. annually be constantly laid by, to be raised out of all my estates; and, if it shall be found that the estates can no otherwise be gotten, it is then my positive will, and most earnest desire, on some accommodation or other, that they be purchased, and for this purpose I give all my estates both real and personal that I do not otherwise engage, that is, the money and the income of the estates. And, if these my directions be not punctually in due time followed and fulfilled, my will is, that the next in succession shall be immediately entitled to and possess all my estates and effects.

“ And whereas there is likewise a pretended perpetuity, and a demand of four score pounds annually, and afterwards a hundred for ever conditionally, out of the estate of the Light-house, my will and order is, that these be never complied with, but that an earnest endeavour be constantly used, and never desisted from, by my successors, to cancel and extinguish them. For this use I will and appoint, that 100l. be appropriated and taken out of all my estates in each season, and laid by, but especially out of the lights on which this charge is pretended to be laid.

“ Item, I give to Crowhurst church, to lay the bread of the sacrament upon, a silver patten or dish, which shall cost five guineas, it being doubly gilt with gold, and thereupon shall be engraved my coat of arms, as I now bear it, with the crest

* In 1758 there were standing at the bottom of the garden, lately belonging to John Angell, Esq. in the wash-way near Stockwell-lane, by Bristow Causeway, some willow-trees, perfectly straight, several yards taller, and their circumference much greater, than that of any mast. This was mentioned in *The Gentleman's Magazine* of that year, p. 156, in consequence of an intimation given, p. 75, by Francis Sadler, of his having discovered a species of willow, that would, in the short space of forty years, grow to be big enough for masts to the largest ships. Francis Sadler was mentioned in a former page of these Addenda. The letter in the *Magazine* referred to begins with this report of himself: “ Though I am an illiterate mechanic, yet I shall take the liberty
“ to dissent from the learned in one or two particulars which may be worthy of observation.”

and

and my motto*, and these words, *Ex dono Johan. Angell, arm. fil. Carolinæ et Johannis*; and the date. I give ten pounds, to be distributed forthwith after my interment, or on setting out, at 2s. 6d. each, to such poor people as shall come out of the neighbourhood first where I used to give, afterwards to any so they be of the parish.

“Item, I give and bequeath 10l. to be annually paid out of my estate in Lambeth, for the cloathing and schooling of two poor children, one of which shall be a girl, and they shall be chosen by the proprietors of the estates, whosoever they shall be, according as they are hereby given; and their cloathing shall be of a middling blue, faced with a gold colour. The children shall be of Stockwell first; but, if there be none approved of there, they may be of Cold Harbour, or any of the out parts of the parish. They shall be taken in quite little, and what shall not be necessarily wanting for their cloathing and education shall be laid by and kept for their support afterwards. And as it has been a long custom in my family to give away here at Stockwell, on the 21st day of December, three pence apiece, to all quite poor and impotent men and women that shall come for it, and two pence to other poor men and women, and a penny apiece to children, I will and desire this custom to be for ever kept up; and as it has also been a custom to give on the 21st of December, or soon afterwards, to the poor housekeepers of the neighbourhood, about a stone of beef each, my will is that this custom also be kept up, and that the expence of both these articles be charged on my estate in Lambeth.

“Item, I give to all my servants that came to me since 1751, and stayed one whole year, and did not go away abruptly, or were put away for any misdemeanour, 5l. and to all that served three years or upwards 10l. and to such as married and went away with my consent and approbation ten pounds, and five pounds to each of the children. Item, I give to all my servants mourning.

“Item, my will and desire is, that, as soon as conveniently can be after my interment, a monument of marble, that shall cost about 100l. but not more, be set up against the wall in Crowhurst church for my father, as near as may be to where he lies, with this inscription in Latin: *Hic jacet quod restat Johannis Angell armig. de Stockwell, filii Justiniani et Elizabethæ. Ex pietate posuit filius Johannes.* Also a monument of the same kind and price for my brother; on which shall be wrote, *Gulielm. Angell arm. &c. Vir liberalitate et benevolentia insignis.* Also one for myself of marble, that shall come to about one hundred pound, and no more, on which shall be inscribed, *Prope jacet Johannes Angell arm. de Stockwell, filius Johannis et Carolinæ, eruditione laudabili, ingenio baud mediocre felix; or to this purpose; qui consortem habuit charissimam Mariam filiam primogenitam, &c.* And my will and desire is, that a vault be built with Suffex stone on one side of the chancel of Crowhurst church, that shall be as long as the chancel, and near as wide, to be the place of interment for the family of the Angells for the future; the church and chancel being already full.

* We know not Mr. Angell's motto; but his arms were, Or, three fusils in fess Azure; Crest, out of a ducal coronet Or, a Demi Pegasus Argent, maned and hooped Or.

“Item,

"Item, it is my will and appointment that my debts be directly paid and discharged out of such money as I leave, or such goods and chattels as may come in course to be sold; but no furniture or wearing apparel to be touched for this or any such account. And I hereby constitute and make, and desire to be my executors, to whom I give for their trouble fifty guineas each, as shall be after named.

"Item, I give to the archbishop of Canterbury, the lord chancellor, and the archbishop of York, for the time being, 100l. of yearly revenue, to be paid half-yearly out of my estate in Ewell in Kent, also 100l. out of my estate in Lambeth parish, to be paid after the same manner. Likewise 350l. out of the collection for the Spurn Light at Newcastle, and 250l. out of that at Sunderland; these payments to be all severally made, without any deductions whatever, half-yearly, by whomsoever is in possession of the estates; and if they are not duly paid in six weeks after they are demanded, unless for some good reason given and approved, possession shall be directly taken, and the estates kept till what is behind, and all charges, is paid, but then restored; nevertheless in trust for the uses following, that is, for the maintaining a college or society of seven decayed or unprovided-for gentlemen, that shall be such by three descents, and two clergymen, an organist, six singing men, and twelve choristers, and a verger or chapel clerk; also three domestic servants, viz. a butler, baker, and groom. One of the gentlemen may have been a merchant. They shall be called the gentlemen of St. John's College near Stockwell. One of the seven gentlemen shall be styled president, and shall be superior to the rest; the gentlemen and the two clergymen shall eat together, and the charges of their board and liquors each shall come to about 26l. yearly: for their cloathing, which shall be of light colour cloth, all of one colour, for which shall be yearly allowed, and for a hat with a narrow gold lace, about 5l. *. The gentlemen shall be chosen out of the counties of Surrey, Kent, Northamptonshire, Somersetshire, Sussex, Essex, Norfolk, Suffolk, Lincolnshire, Northumberland, Staffordshire, Shropshire, Hertfordshire, Leicestershire, Bedfordshire, Cambridgeshire, Bucks, and Worcester. And there may be one chosen out of Wales, from Brecknock, Carmarthen, and Carnarvon. The manner of their choosing, and their necessary qualifications, shall be according to a schedule that shall be annexed to this will, or found elsewhere written by myself or under my directions; as also shall be the will and government of the college in all respects: but in the choice it shall be particularly ob-

* The testator seems to have had his own apparel in his thoughts, when he gave this direction for the dress of the fellows; doubtless conceiving it to be very becoming and genteel. His coat, in the cut of which he never conformed to a change of fashion, was of cloth of the lightest colour, and there was an edging of gold lace to his hat. The resemblance to the founder's habit would have been closer, had a pattern of his peruke been preserved, with an injunction that the like should be always worn by the fellows. It was made of hair of a flaxen hue, and thick set with small curls in every part, except upon the crown. With an allowance so scanty as five pounds for cloaths, the gentlemen must have purchased them of a cheap advertising shop-seller. It was not, however, in this instance only, that Mr. Angell made an erroneous calculation of the charges and expences of his intended college.

served, that all that are related to me, though in the most distant way, shall have the preference, being otherwise duly qualified.

"Item, I give to the above-mentioned persons in trust 6000l. to be taken out of such money as shall be left after the several bequests and appointments of this will shall be fulfilled, to be laid out in building a house for the college of gentlemen abovementioned, on a piece of freehold land near Stockwell, called Burden Bush; which field I give for ever to them, that is to say, to the archbishop of Canterbury, lord chancellor, and archbishop of York, for the time being, in trust for the same purpose, and to the said college for ever; which house shall stand about the middle of the said field fronting the road, and there shall be 4500l. laid out upon it, and the middle part or mansion, in which shall be the apartments of the gentlemen and clergymen, four on each side, and one in the middle for the president, shall be built with brick, and covered with stone. On each side shall be the houses for the singing men; at the end of which on the South side shall stand the hall where they shall all eat together, under which shall be the cellar, and at the East end the offices, and at the other the organist's apartment and the school, and behind all the out-offices and the stable. On the North side against the hall shall stand the chapel, which shall be built with stone; on the building and finishing shall be laid out 1500l. It shall be full threescore feet long and forty broad. In the chapel shall, on all sabbath days, be performed divine service, according to the pattern of the best-ordered cathedrals. The farther particulars of these buildings shall be taken from a plan that shall be annexed to the will, or found elsewhere, and to be under my directions. If I do not do it myself before, the building shall be set about immediately after my interment; and, if there should not then be found money to spare to go on with it, the income of the estates appropriated for the maintenance shall be taken as it comes in, and expended in the building. And it is my will, and solemn appointment, that if at any time it shall so fall out, that, by any alteration in the state, or for any other reason of government, this college should be dismantled, and not thought proper to be continued, that then the revenue given to it shall be instantly possessed and enjoyed by the owners of the estate, as given by this will, till the college shall be restored to its pristine condition, but then it shall revert to it again. And if I should not build the college myself, or it should not, according to my will and desire, be built, then the estates appropriated shall go according to the succession designed by this will, but not to any that shall have in any wise opposed or obstructed the building. It is my humble and most earnest request, that the great personages, whom I have presumed to appoint to this trust, be also the visitors of this my will; not doubting they will see that the particulars of it be duly and strictly performed; my meaning in founding the college being to establish a society, wherein, for the good of the public, there shall be always patterns of piety, and prudence, and of genteel behaviour.

"Item, I appoint for my executors the bishop of St. David's for the time being, and Robert Chester, Esq. of Hertfordshire.

JOHN ANGELL.

(L. S.)

"Stockwell, Sept. 26, 1775.

"Signed and sealed in the presence of, Humph. Finimore. John Atkins.
John Stratford. Josiah Whiting."
Mr.

Mr. Angell, who was at the beginning of the present century the owner of Crowhurst, told Aubrey *, that the family was of Gloucestershire, whence the informer's grandfather transplanted his family to Crowhurst, and the testator mentions William, or the first Angell of Northamptonshire. Not having discovered the name in the indexes to the histories of these counties by Atkyns and Brydges, it may be presumed that the family had not much landed property in either; but I find that John Angell, M. A. was installed in the 6th prebend of Gloucester Cathedral, November 28, 1576. He was educated at Cambridge, and had in 1555 a pension of 2l. 15s. 4d. as fellow of St. Mary's Hall. He afterwards became vicar of Wroughton in Wilts, and died in 1577. He wrote a book with this title: 'The Agreement of the holy Fathers and Doctors of the Church upon the chiefest Articles of the Christian Religion, consisting of seven sections †.' There was, according to A. Wood ‡, another John Angell, who was, as he conceived, born in Gloucestershire, and, there receiving a part of his juvenile education, made his first entry into Magdalen Hall, Oxford, about 1610. He regularly took his degrees in arts, and, going into orders, was for several years a lecturer at Leicester. Being, as it is related, 'a man mighty in words among the Puritannical brethren of that place,' he must have adopted notions in religion and politicks widely different from what were entertained by those of his name who were settled at Crowhurst.

The estate at Crowhurst was purchased by William, great great grandfather of the late John Angell; and by matrimonial connexions the family acquired other estates, of which the greater part devolved to the testator. To John Angell, the great grandfather, who married Elizabeth, daughter of Robert Edolph, of Hinxhill in Kent, Thomas Edolph her brother bequeathed two manor farms at Hinxhill, in trust for the discharge of debts and legacies, and they were soon alienated for that purpose §. But William, son and heir of the same John Angell, in right of his wife, daughter and heiress of Robert Goffon, of Binfield in Berkshire, had a capital estate in that parish ||; and Justinian Angell, the fifth son, by marrying Elizabeth, daughter of John Scaldwell, of Brixton Causeway, obtained the house and land in Stockwell **, which the late John Angell used to style Stockwell Park. He also died possessed of the manor of Temple Ewell near Dover, with the inappropriate rectory annexed, which John Angell of London bought and passed to his son of Crowhurst ††, and in the last John Angell were vested three fourth parts of the Spurn light house originally erected by Justinian Angell, of London, merchant; Leonard Thompson, of Sheriff

* Antiquities of Surrey, vol. III. p. 39.

† Willis, Survey of Cathedrals, vol. I. p. 744; and Tanner, Biblioth. p. 57.

‡ Athen. Oxon. vol. II. p. 192.

§ Philipott, Villare Cantianum, p. 187.

|| Aubrey's Surrey, vol. III. p. 40.

** Ibid. p. 42. The present house was built by John Angell, father of the late John Angell.

†† Villare Cantianum, p. 149.

Hutton in the county of York, Esq. being proprietor for life in the other fourth part.

On a black marble gravestone in Crowhurst church, to the memory of the first John Angell of Crowhurst, there is an inscription in the highest strain of panegyric, he being termed a treasure of virtues, the greatest treasure of the age, an accomplished man of men, who had a first name evangelical, and deriving his patronymic name from Heaven*. The like punning allusion occurs in the epitaph on William, his son and heir, the reader being cautioned not to make any farther enquiry after the deceased, because the Angell had fled to Heaven†. And, in the character drawn of the puritanic lecturer at Leicester, he is said by one of his own persuasion to have been a man of evangelical understanding and holiness, a burning and shining light‡.

In the inscription on John Angell it is suggested that, by his integrity, prudence, and faithfulness, he deservedly acquired preferments in the royal households of James and of Charles the first and second, and that his appointments were caterer and chief porter of Windsor Castle; and at the conclusion of the epitaph it is declared, that he bequeathed his faithfulness to the Carolists, and his example to his children§. The last John Angell appears to have been as staunch a Carolist, as his ancestor could have desired; for it was with him an invariable rule not to be absent from Lambeth church on the 30th of January; and on one of these days, Mr. Lea, who was the curate, having delivered a sermon replete with political principles that coincided with his own, he the next morning conveyed to him a present of five guineas.

The testator has in his will repeatedly expressed himself with vehemence against the demand fixed by an act of Parliament on the collections for the Spurn lights; an imposition that was occasioned by his refusal to concur in a needful plan for the security of navigation upon that coast, and from which he was to continue to receive, as the family had received for almost a century, a large income. The statute so indignantly reprobated by him is 6 Geo. III. cap. 31, for taking down and removing certain light-houses, in the preamble to which the following articles are stated; that great losses at sea near the mouth of the Humber had been sustained upon a broad long sand thrown up and discovered in the spring of the year 1676; that, to prevent future danger to ships sailing in the night, it would be advisable to erect light-houses upon the Spurn Point; that Justinian Angell of London, merchant, being proprietor of a piece of land for such purpose, a patent,

* *Ingens ille sui sæculi Thesaurus, virorum vir ille consummatus, evangelicum prænomen nomenque de cælo vendicans.* Aubrey, III. p. 40. King Henry I. A. 1128, made Henry de Angeli, or of Anjou, in the Saxon Chronicle called Henry de Peitowe, abbat of Peterborough. As he was related to the king, and the count of Aquitain, the count had given him the abbey of St. Angeli, whence he took his name. Bridges, Hist. of Northamptonshire, II. p. 553.

† *Nil amplius hic quæras de mortuo, siquidem in cælum evolavit Angelus.* Aubrey, III. p. 40.

‡ *Athen. Oxon. as before.*

§ *Fidem Carolistis, exemplumque liberis ablegavit.* Aubrey, p. 41.

subject to a yearly rent of five pounds, was granted by the Crown October 25, 28 Charles II. empowering him to erect two lights, towards the charges of which Justinian Angell, and his assigns for ever, were warranted to collect from every ship or vessel passing by the light-house, and belonging or trading to the ports of Newcastle or Sunderland, or any of the creeks or members thereof, one farthing the ton, according to the burden of such ships or vessels; that, two light-houses being erected, Mr. Angell, after two years trial, complained that the receipt of one farthing the ton would not maintain them; the king was requested to grant a second patent, and that by this patent, dated June 30, 30 Charles II. Mr. Angell, his heirs and assigns, were to collect from every ship or vessel, passing by or crossing the light houses, whether outward or homeward bound, and belonging or trading to any of the ports and creeks aforesaid, or any ways northward, the additional sum of one farthing a ton more than he ought to receive by virtue of the first letters patent for all English ships or vessels, and also one penny per ton for all foreign bottoms. This grant was also charged with an annual rent of five pounds, and in both patents is this provisional clause, "that if at any time hereafter it shall be made appear to his Majesty, his heirs and successors, that such grant was prejudicial or inconvenient, or not of public use or benefit, then upon signification or declaration being made by his Majesty, his heirs or successors, of such prejudice or inconvenience, the letters patent were to be void and determine."

By the ebbing and flowing of the tide since the time of the erection of the light-houses, which were originally placed very near the Spurn Point, part of the ground had been washed away, and other ground accumulated, and from this change the light-houses being at a considerable distance from the Point, masters of ships were deceived and many vessels lost. It was therefore judged necessary that two new light-houses should be built upon a more suitable spot, a proposal to which Mr. Thornton willingly consented if he should be authorized to borrow money towards defraying the expences that had been or might be incurred by the alteration. Mr. Angell however opposed the plan, though he was earnestly pressed to adopt it by the corporation of the Trinity-Houses at Deptford Strond and Kingston upon Hull, as well as by Mr. Thompson, nor upon enquiry could he by any process in a court of law or equity be compelled to contribute his proportion of the charge. All possible means having been thus in vain used to prevail upon him to agree to the taking down of the old light-houses and the building of new, the evil could not be remedied but by an act of Parliament, and by the statute in question Mr. Thornton was empowered to build two new light-houses in such place and manner as should by the Corporation of the Trinity-House at Deptford be thought most convenient, and under their inspection and direction; and he was enabled, under certain restrictions, to mortgage not only his own interest in the revenues of the light-houses, but also the three-fourth parts belonging to Mr. Angell, which was however to be a redeemable interest in him, or in the person or persons entitled thereto, on their paying the whole amount of the proportional charges. To William Constable of Burton Constable, esq. owner of the soil upon which the new light-houses were to be built, there was, as a satisfaction and recompence for the same,

same, to be a yearly allowance of one hundred pounds clear of all charges, and to the payment of this money the whole revenues accruing from the light-houses were to be always subject. The testator in the clause of his will, which notices a pretended perpetuity, and demand of fourscore pounds annually, and afterwards a hundred pounds conditionally, must have alluded to this rent-charge, though from his inaccurate statement of it he does not seem to have read the Act of Parliament with attention.

Displeased as Mr. Angell was at the interference of Parliament, had he not cause to be thankful for the scrupulous regard shewn by the legislature in securing to him and his representatives a perpetuity in this profitable estate? For, so far as Mr. Angell was interested in the patents, might they not have been revoked by an equitable construction of their provisional clauses? The light-houses in their then situation were not of any public use or benefit, but the reverse. He had pertinaciously withstood the scheme adopted to make them answer the good purposes for which they were originally built; by his neglect there was a considerable detriment to several branches of the national trade, and the evil was yearly increasing.

There are several parts of Mr. Angell's will which betray an eccentricity of mind, and it was often discernible in his behaviour. This derangement has been in some degree imputed, perhaps not without reason, to his having undergone a public trial on an indictment for the murder of a boy, whom he by mistake suspected to have stolen one of his dogs. On the boy's being charged with the theft, he denied it, and saucily averred that the dog was his own. Angry words followed, and some blows were struck by Mr. Angell, but not so violent as to endanger the life of the boy. He was, however, in a few weeks seized with a fever that proved mortal; and, after the funeral, a report prevailing that his death was occasioned by the hurt received from Mr. Angell, the body was taken up, an inquest made by the coroner, and a verdict given by the jury unfavourable in the extreme to Mr. Angell. In order to avoid a long confinement he retired into Wales, but surrendered himself at Reading on the first day of the ensuing assizes. The trial continued eight hours, and a verdict of guilty was returned by the jury, contrary to the opinion of the judge who presided, he declaring himself to be fully satisfied that the deceased died a natural death. He of course directed the jury to reconsider their verdict, and by the second verdict the prisoner was acquitted. Mr. Angell was observed to be much distressed and agitated during this tedious and alarming state of suspense; and, as it may be collected from circumstances, the incident made a strong and lasting impression on his mind. Two servants, who lived with him several years, do not remember the having heard him speak of Binfield or Berkshire; and, as often as the management of his estate at Binfield obliged him to go to that place, they could always perceive him to be more uneasy and ill-tempered than when he was at Stockwell or Ewell. Whilst composing his will, he seems to have designedly avoided mentioning his estate at Binfield; nor is Berkshire one of the counties specified, from which might be chosen the fellows of his intended college.

Of the many peculiar and unaccountable whims which were discernible in him a few shall be particularized. For years he was not known to open a letter himself. As long as Mrs. Angell lived, the letters were carried to her; and, after she had read them, she laid them upon the floor of the room where her husband usually sat, and, after her decease, a female servant was employed to open them and to place them upon the floor, and he constantly read them upon his knees without taking them into his hand. The solicitor who transacted business for him was not allowed to enter the apartment, but received instructions at the door without seeing his principal. He was very abstemious in his diet, and never drank more than three glasses of wine, and on some days not any. To stronger liquor it is likely he had an aversion; but on one day, and only one in the year, which was about Christmas, he would have a small glass of spirits, which however he only lightly tasted. He did not associate with any of the neighbouring gentlemen; and it was not often that Mrs. Angell was permitted to receive visitants; nor possibly did she wish to be more frequently gratified with this indulgence, because, as the parlours were at a small distance, it rarely happened that it was not followed by a rebuke, not couched in the softest language. The complaint was, that his head was disturbed by the noise of the ladies talking over their tea.

Mrs. Angell was the eldest daughter of Sir John Gresham of Titsey, bart. and an excellent woman. In his will he justly describes her as a Christian consort, *consortem Christianam*. She died some years before him, and her days were probably shortened by her being wedded to a man of a temper so capricious, perverse, and morose. Her health and spirits were visibly affected by the contest about the Spurn light-houses. On her decease he became immediately sensible of the irreparable loss he had sustained, and, after an interval of three years, was often known, with tears in his eyes, to bewail his being deprived of her.

He was of the university of Oxford, and designed for orders; but, being on the death of William, his elder brother, heir apparent to a large estate, the emoluments of a profession were not wanted. In his will he has sketched this trait of his own intellectual abilities, and literary acquirements, that he was happy in having a genius not middling, with erudition that was laudable (*eruditione laudabili, ingenio non mediocri felix*); and he is said to have employed many hours in reading books of controversial divinity and law. From some expressions, which he occasionally dropt, Mrs. Angell had her fears lest he should be perverted to the Romish religion; but it ought to be inferred, that he continued through life a member of the Church of England, because he constantly received the holy communion on the three principal festivals in his parish-church.

Judging from his will and from his conduct, his notions of law and equity were very confused. Creditors were not seldom obliged to recover just debts by legal process, and one of the arrests to which he submitted was on a Good Friday when he came out of Lambeth church. The officers followed him into his carriage, but in the way home he ordered the coachman to stop, and escorted by the bailiffs he walked to his banker's in London, where he either discharged the debt, or found security.

One can hardly suppose Mr. Angell to have been unapprised of the laws enacted to restrain alienations of land in mortmain; but he could have only cursorily read the decisive statute of 9 Geo. III. c. 36, not to have foreseen that his devise for founding a college of gentlemen at Stockwell would be void. It should seem that he at times really flattered himself that he might live to complete his darling institution; he mentions in his will the field where the buildings were to be erected; and it has been said he traced the ground-plot of some of them, and had procured stones from the northern county for the chapel.

The propensity of Mr. Angell to litigations at law, and his disposition to perpetuate them after his decease, appear from the clauses of his will that enjoin large sums of money to be reserved out of his estates, and appropriated to that use, viz. 100l. a year to regain the estate at Crowhurst that was by mortgage withheld from him contrary to all equity, and 100l. a year to cancel and extinguish the demand upon the Spurn Light, in endeavouring which his successors were never to desist. And he took very effectual means to entail law-suits upon them, by his random devise of his estates to the heirs male (if any there be) of his remote ancestors. It might not, however, occur to him, that he would afford an occasion to a combination of projectors, to try to benefit themselves by supporting the claims of persons not in circumstances to defray the charges of a contest, and who might not in fact be related by consanguinity to the testator.

In the Kentish Gazette, March 29, 1791, the underwritten advertisement was published:

"Whereas John Angell, late of Stockwell, in the county of Surry, esq. died in and about the year 1784, as it is alledged, without any heir at law, or kin, whereby the estates of the said John Angell become of right an escheat to the Crown; therefore, these are to give notice, that all and every person, or persons, claiming to be heir at law and next of kin of the said John Angell, are to make out their title as such heir or next of kin and forthwith to transmit the same to Richard Cracraft, No. 12, Nag's Head Court, Gracechurch-street, London, attorney at law; or, in default thereof, all persons claiming any right, title, or interest, in or to such estates, will be barred therefrom."

From the will itself (to which, by the bye, there is not any reference in the advertisement) it is clear, that the allegation of a want of an heir at law and of kin was groundless; but it was politic to suggest the hazard of an escheat to the Crown of so capital an estate; and, the more Angells there were who offered themselves as claimants, the greater choice there was of persons in whose names attempts might be made. There have been already four trials at assizes in Kent and Surrey; but in not one issue have the schemes succeeded by obtaining a verdict for the plaintiff in a cause of ejectment. The last trial was at Croydon, July 24, 1793, before Sir Francis Buller and a special jury: Mr. John Angell of Dublin was the lessor of the plaintiff, and Benedict John Angell, and William Angell, were defendants. Evidence was collected, and witnesses brought, from Wales, Dorsetshire, the Island of Wight, and Ireland; but, after a hearing which lasted four hours, and a critical investigation of the Register Book of Winterburn, and cross examination of the

the curate and two other witnesses, the plaintiff was nonsuited, Mr. Justice Buller telling Serjeant Bond, the leading Counsel, that the plaintiff had not a foot to stand upon, even supported by his own register, although it had been evidently mutilated and garbled—"I do not say by your client (added the judge); but certainly for the purpose of connecting the family of Winterburn with the family of testator.—Call the plaintiff." The objection to the register was, that the entry was written in an unusual way, forced into a leaf not belonging to that period or date, and yet, after the copy was taken, the leaf itself was by somebody cut out.

On a former trial, in behalf of a different claimant, at the assizes at Maidstone, before Mr. Justice Gould, and a special jury, for the manor of Temple Ewell and Old Park, near Dover, a verdict was found for the defendants, heirs at law in possession; and when a motion was made in the Court of King's Bench for a new trial, it was unanimously rejected by the judges. The opinion delivered on this occasion by Lord Kenyon is reported to have been in substance as follows: "If persons in possession of estates are to be ousted of their property upon loose and slight evidence, such as this, by ransacking old registers for correspondent names, and then concluding such persons to be descendants and heirs of ancestors who have been dead centuries ago without either, there is an end of all security for property: no man can be sure that what he possesses to-day he shall possess to-morrow: it might shake the foundation of half the landed property in the kingdom. The court will be very cautious of granting new trials of ejectment, bearing in mind the well-known cause of Oliver and Mannock so often tried on the Oxford circuit. The statute of limitations is a very wise law."

There will, it is rumoured, be more attempts to oust the persons who are at present in possession of the Angell estates, as heirs at law, and, in particular, a claimant in Berkshire is thus vaguely noticed by a facetious tourist in *The Gentleman's Magazine*, vol. LXIII. p. 915. "I also went in sight of Fernhill, a handsome seat, formerly the property of Sir Francis Knollys, the last baronet of that name. When the widow died, the Crown took possession of it as an escheat, till the law should ascertain the right heir; a point that was last spring determined in favour of a respectable Smithfield butcher, and a gentlewoman, who has lived hitherto upon a hundred a year, and is now, at the age of seventy odd, come into possession of eighteen hundred per annum. It is remarkable that this same lady has a claim on the Angell estate in this forest, the title to which has been litigated by other claimants one with the other several years. When I was informed of this I said to myself, quotha! this good old lady will stretch out her arm from the eastern boundary of the forest to the western, from the northern to the southern will she extend her claims *."

By two clauses the next in succession appointed in the will are entitled to the estates, if the predecessor should any wise contest in law the establishing of the

* I am told that her name is Lowry, and that she is a descendant from Robert, third son of John Angell of Crowhurst.

college of gentlemen, to oppose or otherwise obstruct the building of it; but the Browns, or other persons to whom the estates may come, need not on this account to apprehend a forfeiture, the injunctions of their deceased kinsman being, by law, invalid.

LAMBETH AND STANGATE. ORIGIN OF THEIR NAMES; WITH OBSERVATIONS ON THE ANTIENT CONDITION OF THE DISTRICT CALLED LAMBETH MARSH, AND OF THE GROUND BETWEEN THAT MARSH AND SOUTHWARK.

Leland in *Cyanea Cantio* has denominated Lambeth, *Lomithis**, and in the comment he observes, 'id est, sinus luteus, sine Lamithis, vulgo Lamethithe,' † *a dirty haven or Lamethis vulgo Lamethithe*. By the Saxons *o* and *a* were often indiscriminately pronounced, e. g. lond—land, hond—hand; nor is the practice discontinued among the country people in the eastern part of Kent, who generally say dant ye for dont ye.

The etymology of Lambeth, though founded on the authority of Leland, and sanctioned by Camden and Gibson, did not satisfy Dr. Ducarel, he preferring a derivation from the Saxon words, viz. *lamb* a lamb, and *byd* a harbour ‡; to which, as Mr. Lysons remarks, the greatest objection is, "that it has no meaning §." I rather suspect that the Doctor might adopt his opinion from Maitland, who observes, "that Lambeth, according to a certain antiquary, implies Lamethithe, i. e. a dirty situation or haven, but that this seems to be a forced construction, seeing no part of the river Thames less deserves the appellation of Lamethithe than this, and he for this reason declares himself to be of opinion, it may be more reasonably called Lamb's-haven, and have been so denominated from the owner thereof ||." It is strange that Maitland should not have recollected, how inconsistent his notion was with what he had before allowed **, that, before the embanking of

* Itin, vol. IX. p. 12.

v. 165. Ad dextram placido alveo, Phaselo
Tanquam, devehor, intuens aperte.
Lomithin titulo palatii alto
Dorvernensis Episcopi nitentem.

† Ibid. p. 78.

‡ History of Palace, p. 1.

§ Environs of London, vol. I. p. 257.

|| History of London, p. 790.

** Ibid. p. 8, 10.

the Thames, St. George's Fields must have been under water every high tide; nay, that part of them were under water not an age ago, and that therefore it must be a dirty and unhealthy situation, arising from the stagnated waters.

Some of the land near the Limene in Romney Marsh is thought from the same circumstance to have had occasionally the appellation of Lambethe; for, writes Somner, It (the river Limene) occurs to me in a charter of king Eadbright, dated in the year 741, granting to the church of Canterbury *capturam piscium, quæ habetur in ostio fluminis cujus nomen est Limenia*, &c. to which is subjoined this note by Mr. Brome. In the antient church record (as set down by Mr. Somner in Antiquities of Canterbury), I find it thus *Eadbrighte rex dedit ecclesiæ Christi in Dorovemia capturam piscium in Lambethe et alia quædam in Ecclesia de Limege* *.

In Glossarium Archæologicum, v. *Heda*, al. *Hitba*, Spelman explains the word to mean a smaller or less-noted port, nam bæb. Sax. *foveam* significat, ex hoc Lambhith, Queen-hith, &c. and the distinction is properly applied when the port of Lambeth is compared with the ancient principal port of the metropolis on the other side of the river.

But, by Dean Gale, Lameth was judged to be the right appellation †; a surmise, however, that cannot be well assented to, even upon so respectable an authority, because *a* or *o*, not *e* or *i*, is the letter constantly used in all the MSS. extant; though it must be admitted, that the reason offered by the dean in support of his opinion has some weight, there having been, on the northern boundary of Lambeth, a public way, or *leman* ‡, and for this reason a part in Lambeth, styled Stangate, which is situated very near the South end of Westminster bridge, merits attention.

Gate, in its original acceptation, denotes a way or path, and was not seldom the last syllable of the name of a district by the sea shore, or on the bank of a river. There are in the Isle of Tenet three places where it is so applied; viz. Westgate, Mergate, and Ramsgate; so styled, writes Mr. Lewis, “from the way that leads “into the sea through the chalky cliffs §. And three instances shall be given from the vicinity of the Thames; viz. in London, Belinsgate, and Dowgate, and in Lambeth Stangate. The prefix *stan*, as I apprehend, points out there having been in this quarter, in the time of the Romans, a causeway leading to the river, and *gate* that here it terminated; nor am I singular in this opinion, Mr. Bray having remarked, that on this account the name of Stane-gate lane is still preserved in this parish ||.

The Watling Street from Kent has been supposed to have ended at St. Mary Overy's dock, whence there was a passage over the river to Dowgate, where

* Treatise of Roman ports and forts, p. 41.

† Si quis etiam retrogrado cursu ab Hythâ via militari proficiscatur ad Thamisin is reperiet ad hanc ipsam viam *Lambhith*, rectius ut opinor *Lemehith*. Antonini Iter Britann. Comment. illustratum Thomæ Gale, p. 85, 86.

‡ Nomen hoc Lemen, et moderno usu *Leming*, viam publicam majoribus nostris notare videtur. Ibid.

§ Lewis's History of the Isle of Tenet, pp. 71, 123, 174.

|| Archæolog. vol. IX. p. 104

the Watling-street was continued; and to the West of St. Saviour's church there is a lane still called Stoney-street. But there was in Middlesex, from Hamstead, a branch of the Watling-street that had its direction to Westminster*, and from this there was a passage cross the river to Lambeth; and, as it seems most probable, to Stangate; where it would communicate with the causey that branched from the above-mentioned Watling-street out of Kent. A notion has prevailed with several eminent antiquaries, that the late common horse-ferry above Lambeth palace was the passage frequented by the Romans†. Mr. Bray, who adopts this notion, and yet conceives Stangate-lane to mark the line of this causey, could not have attended to the considerable distance there is between Stangate and the Horse-ferry.

Supposing Mr. Widmore not to have been mistaken in his firm persuasion that there was not in Thorney Isle (so denominated because it was over-run with bushes and thorns) a temple of Apollo raised by the Romans, nor any church erected by a King Sebert between the years 604 and 610; he nevertheless admits that there was a church, and a society of monks connected with it, towards the middle of the eighth century‡; and its nearness to a good public way, which was not far from a passage over the Thames, might have determined the founder to fix on this spot, which, otherwise, might not have been deemed an eligible situation. It was probably from the same motive that Edward the Confessor here built and inhabited the first royal palace our kings had at Westminster, and afterwards established the famous abbey of St. Peter. These magnificent structures occasioned improvements on the North side of them; but, as far as can be traced, the grounds on the South of the precincts of both palace and abbey, continued for ages to be a marsh with very few inhabitants, and ill-managed. Leland thus describes the state of them in his time, in the verses of Cygnea Cantio immediately following those already cited:

V. 169. Ad lævam locus est scaturiente
Circumseptus aqua, cui priores
Thornegam proprium dedere nomen.

In consequence of the erecting of a palace, and of the flourishing state of the contiguous abbey, it may be concluded there was a frequent intercourse between Westminster and that part of Lambeth called Stangate; though I have not met with the name of Stangate in any deed of an earlier date than the year 1357, when Bishop John de Shepey obtained a licence from Archbishop Islip to construct there a private bridge or wharf for the easement of him and his family, when they wanted to pass the Thames, and for the convenience of those who were coming to the Bishop of Rochester's house of La Place§.

* Anton. Iter, a Gale, p. 64.

† Hanc (viam militarem) paulo ante ostendi ultra Westmonasterium (ad trajecum Thamisis dictum the *Horse-ferry*) per Regnos Cantium subintrare. Ibid. p. 65.

‡ Enquiry into the time of the first foundation of Westminster Abbey, pp. 2, 7.

§ History of Palace, p. 79.

After Edward the Third had fixed a wool-staple very near his palace of Westminster (for, a street so called was where Bridge-street now is), the communication with Stangate must have been increased, from its being so convenient a wharf for the reception of wools brought out of Surrey and Suffex in order to their being conveyed to Westminster. And that this was a common landing-place in 1560 appears from a map entitled *Londinium Antiqua*, engraved by Vertue*, in which there is a flight of steps directly opposite the Palace Bridge at Westminster that extended far into the river†. And we find in the same map many landing-places denoted by such steps. This map includes Lambeth palace and church, but it does not notice the bridge and stairs where Henry the Eighth stopped his barge to have a short conference with Archbishop Cranmer; perhaps because they were only considered as private stairs, and were upon a small scale. The long bridge near the palace was made by archbishop Parker ten years after‡.

To the West of Westminster (*ad occidentem Westmonasterii*), and beyond Westminster (*ultra Westmonasterium*) are the terms used by Dean Gale in pointing out the road from Hamsted; manifestly for the purpose of bringing it to correspond with the line of the Watling-street, from Blackheath, through Newington, to the Horse-ferry at Lambeth, as the tract of it is expressed by the compiler of *An Essay towards the Discovery of the Four great Roman Ways*§. But this surmise is destitute of evidence, and, as it has been already shewn, is likewise open to difficulties that cannot be easily obviated. Were the registers in Lambeth library carefully examined, the commencement of the horse-ferry might be nearly ascertained. In the application to Parliament previous to the building of Westminster Bridge, the archbishops of Canterbury were stated to have had the profits of a Horse-ferry from time immemorial||, which is a very vague expression; but it was only requisite for the archbishop and his patentee to shew that such a right had subsisted for a great number of years, especially before the passing of the enabling and disabling statutes; and it was the province of the commissioners, after a due enquiry, to estimate the loss that would be sustained by a discontinuance of the ferry, and to al-

* Also in the map of London in Braunii civitates, wherein are distinguished, at Westminster, three bridges: 1. *Privy-bridge*, from Privy Gardens; 2. A large bridge without name opposite Lambeth marshes; 3. The *Queene's-bridge*. These in Norden's map of Westminster are called: 1. *Privy-stayres*; 2. *Kinges-bridge*; 3. *Old Palace-bridge* opposite *Stangate-stayres*; and between one and two are *Garden-stayres*. In a late copy of a plan of London, as in queen Elizabeth's days, Old Palace-bridge seems to be changed to *Parliament-staires*, opposite Lambeth-house, and King's-bridge to *Westminster-stairs*. In Philip Lea's Plan of London, Lambeth bridge is put opposite the Horse-ferry at Westminster, and Lambeth ferry above it.

† "Mention is made of a bridge to be erected near the Royal Palace at Westminster for the convenience of the said staple (Rymer, Fœd. V. 762); but it probably meant no more than stairs for the landing of goods, which I find sometimes went by the name of a bridge." London, by Mr. Pennant, p. 127. Strype, Ecclesiastical Memorials, vol. I. p. 290. In a sermon of father Latimer are these words, "I dare say there is never a wherry-man at Westminster Bridge."

‡ Strype's Life of Archbishop Cranmer, p. 118; and of Archbishop Parker, p. 332.

§ Leland, Itin. VI. p. 120.

|| History of Palace, p. 79, and of Parish, p. 56.

low an adequate compensation. In a drawing of Lambeth, dated in 1662, which was lately shewn to me, the view exhibits the palace, and the Horse-ferry is distinctly pointed out by a horse in a boat in the middle of the river; but neither in *Londinium Antiqua*, nor in a map, said to be about the year 1563, prefixed to the Additions of Mr. Pennant's London, is there any representation of a ferry-boat for horses; though that part of the Thames is included in both maps. Possibly, notwithstanding a patentee might be entitled to all the perquisites of a ferry, a boat for the conveyance of horses might be then seldom wanted; and the state of the opposite marsh at that time does not discountenance such a supposition.

One more reason shall be added to those already offered for my opinion that the Roman road passed over St. George's Fields to Stangate. It may, I think, be deduced, from the manner in which bishop Gibson, in his edition of Camden's *Britannia*, mentions the Roman Highway which was in his time visible; for, he immediately annexes it to the account of the college built by archbishop Baldwin, on the site of part of which premises, Carlisle House, near Stangate, is placed; and he seems to speak of this road as lying between that house and Southwark. It is, however, to be wished, that, as he must have observed the road, he had marked it with more precision; and it is likewise to be regretted, that the places were not more accurately noticed, where the urn, presented to the Royal Society, and divers other Roman remains, were dug up about forty years before Aubrey wrote his *History of Surrey* *. Dugdale, indeed, has mentioned, that the two pieces of brick pavement, one of them very curious, which he saw in 1658, were in what was called Southwark Park, on the backside of Winchester House †; and it may therefore be reasonably inferred, that near it there might be a way communicating between the East and West ferry, between what is now called Southwark and Stangate; though it should seem, by the essay above cited, that there were, when the compiler wrote it, some remains between Newington Green and Lambeth of the branch from the Kent Watling-street.

Notwithstanding there were three Roman roads which centered in St. George's Fields, and that coins, urns, and tessellated pavements, have been discovered in them, Mr. Pennant has suggested, that this was possibly the site of a temporary encampment only, it being too wet for a residentiary station ‡. Far different, however, was the opinion of Dean Gale, who thus accounts for an intimation of both Ptolemy and Ravennas, that *Londinium* was originally placed on the South side of the river §. Mr. Pennant's objection, founded on the wetness of the spot, and

* Aubrey's *Antiquities of Surrey*, vol. V. p. 164.

† *History of Embanking*, p. 65. ‡ London, p. 34.

§ Nec promptum est credere Ptolomæum oscitanter ista scripsisse, qui *Marinum Tyrium* de situ *Neomagi* et *Londinii* tam accurate ad examen vocaverit. Expediendæ hujus difficultatis rationem aliam plane nullam video, quam ut credam cunabula urbis *Londinii* (cui nunc similem orbis non habet) quæri oportere in statione aliquâ Romanorum, quam ad meridionalem *Thamesis* ripam, ad subditorum tutelam mature collocabant, expulsis inde prius *Britannis*. Anton. It. Gale, p. 64.

and on its being so frequently overflowed, has not, in my apprehension, that strength which he has given it. As St. George's Fields, Christ-church Parish, and Lambeth Marsh, are but at a small distance from so large a river as the Thames, that the lands should have been in several parts swampy cannot be a matter of surprise. But, besides that in this early period the description of Sir John Denham, "*Without o'erflowing full*," might be more applicable to the Thames, than it was in the days of that poet, the inconvenience would have been easily remedied by a people so well skilled in draining as the Romans were. In their times, when there was an overflow of the river after a rainy season, the local springs would unquestionably rise higher than usual; but it ought to be remarked, that a flood could not have had any great increase from other waters, there not being between the Wandle, which enters the Thames near Wandsworth, and the Ravensborne, which was fordable at Deptford, a single stream that hardly deserves the name of a brook. Under such circumstances, therefore, a few large ditches would have been sufficient to drain the lands.

In the Appendix to the History of Lambeth Parish, p. 157, it was erroneously observed, that Dean Gale, in Anton. Itin. pp. 65, 86, had mentioned *Canute's Dyke* being originally a Roman work: he has, however, certainly noticed what he conceived to have been a Roman canal and dyke in these words, "*rectius ut opinor Lemehith, atque inde ut prius monui, transmissio fluvio, alterum ejusdem aggerem.*" To what previous intimation, concerning this canal and dyke, he refers, I am not aware, unless it be to p. 66, where he cites a passage in Dio Cassius's Roman History, which shall be examined in another paragraph. At present I wish to draw the reader's attention to an averment of Sir Christopher Wren, as quoted by Mr. Pennant*, that all the space, between Camberwell Hill and the hills of Essex, had been a vast bay, and at low water a sandy plain; and to Mr. Pennant's own opinion†, that the Surrey side of the river was in all probability a great expanse of water, which filled the space between the rising-grounds at Deptford and those at Clapham. Mr. Haisted also thinks it indisputable, that, before the landing of the Romans in Britain, the space of country between Deptford and the Thames, as high up as Lambeth, was a swampy marsh, great part of which was constantly overflowed by the tide, and as such of little value, indeed uninhabitable‡.

But, by those who have attributed this great spread of water to the tide, it was not duly weighed what might be the state of the tide and of the contiguous lands

The words of Ptolomey are (Geogr. I. c. 15.) *Και Δουδίου της Βρετανίας Νοιομαγόν ειπων νοτιωτέρων μιλίας, ἢ θ βορειώτερον αὐτὴν δια τῶν κλιμάτων ἀποφαίνει Μαρῖνος.* "*Quin & quum Noviomagum Londinio Britanniae australius esse dicit miliaribus quinquaginta novem borealius tamen per climata ostendit Marinus.*"

The Geographer of Ravenna, who names no other city, twice places London both on the South and North sides of the Thames.

* London, p. 356.

† Ibid. p. 166.

‡ History of Kent, vol. I. p. 11.

at that early period; how many spacious bays there were between the mouth of the Thames and the site of London, with inlets that would admit the flow of the tide a mile and more up the country, and consequently what a surface of ground it would have covered before there were any artificial dykes. The tides in the Thames, during the times of the Romans, Saxons, and early Norman princes, are seldom noticed by our historians; but a few instances which have occurred to me shall be examined. The first is in the passage of Dio Cassius already mentioned. A copy of the original shall be inserted, and Dean Gale's abridgement of it in Latin, together with the translation from the last edition of Camden's Britannia, to which, from the same book, I shall prefix a brief earlier occurrence related by Dio.

Αναχωρησαντων δ' εντευθεν των Βρεταννων επι τον Ταμεσαν ποταμον, καθ' ο ες τε τον ωκεανον εκβαλλει, πλημμυροντι τε αυτη λιμναζει, και ραδιως αυτον διαβαιντων, ατε και τα στεριφα τα τε ευπορα τε χωρις ακριβως ειδωτων, οι Ρωμαιοι επακολυθησαντες σφισι ταυτη μεν εσβαλησαν, δ' ανηξ' μενων δε αυθις των Κελτων, και τινων ετερων δια γεφυρας ολιγον ανω διελθοντων, πολλαχθεν τε αμα αυτοις προσεμιξαν, και πολλες αυτων κατεκοψαν. Lib. LX. p. 780. Ed. Steph.

"Hæc est illa statio in quâ Aulus Plautius, prætor, Romanum exercitum donec advolaret Claudus Imp. ad Thamesin continuit. De hac Dio [*Relicto Sabrinâ*] *ad fluvium Thamesin, quâ is se in oceanum exonerat, eoque affluente, stagnat se receperunt, eos Romani insequuntur, et mox Germani transnatabant; alii Superiori loco [ad Kingston, vel Stanes] per pontem transgressi in paludes invias inciderunt, multosque suorum amiserunt. His de causis Plautius ultra non processit sed custodia eorum, quæ tenuisset posita, Claudium accersit, &c. Claudius transmittit in Britanniam, et ad copias se ad Thamesin expectantes perrexit; transgressus flumen cum Britannis conflixit Camalodunum regium Cunobelini cepit, &c.* Antonini, Iter. p. 66.

From Camden's Britannia, edition by Mr. Gough.

Vol. I. p. xxx. "Plautius had no small difficulty to come at them, and when he fell in with them (as they were not free, but subject to different kings,) he defeated first Caracatus, afterwards Togodumus, sons of Cunobelin, who was now dead. Upon their retreat he received the submissions of part of the Boduni, who were subject to the Catuellani, and, leaving a garrison among them, he advanced to a certain river. The Barbarians, concluding the Romans could not cross it for want of a bridge, were very remiss in their camp on the other side. Plautius therefore dispatched the Germans, who were expert in swimming over the most rapid rivers, with their arms. These falling unexpectedly on the enemy," &c.

P. xxxi. "The barbarians retreated thence to the river Thames, near where it empties itself into the ocean, and on the influx of the tide forms a marsh. By their acquaintance with the firm, passable ground, they easily got over it, but the Romans pursuing them were in imminent danger, till the Germans presently swimming over again, and some crossing by a bridge higher up, surrounded the barbarians, and made great slaughter of them, but, pursuing them incautiously, fell into inaccessible marshes, and lost a great many of their people. For these reasons,"

“ reasons, and because the Britons were so far from being dispirited by the death
 “ of Togodumus, that it animated them more in their preparations for war to re-
 “ venge it, Plautius was afraid to pursue them any farther, but securing the ad-
 “ vantages he had already gained, desired Claudius to come over, as he had been
 “ ordered to do on any emergency, if matters were wrong. Claudius arriving in
 “ Britain, joined the army expecting him on the Thames. After taking upon
 “ him the command, he crossed the river, and came to a general engagement with
 “ the barbarians assembled upon his arrival, defeated them, made himself master of
 “ Camalodunum, the royal residence of Cunobelin, and reduced many other people
 “ by arms or their submission.”

Whether the Thames was the river mentioned by Dio has been strongly doubted by a very learned antiquary * ; but, as it appears to me, not on substantial grounds. Cæsar, in his Commentaries on his precipitate invasions of our island, clearly mistook the Medway for the Thames † ; but, if we reflect that two centuries must have elapsed between the time of the expedition of Aulus Plautius and of Dio's writing his history, it must have been well known at Rome which river was really the Thames. Besides the repeated express assertions of Dio, that the occurrences he narrated were at the Thames, there are collateral incidents to prove, that he must have understood the Thames to be the river he has so named. It was to be expected, that the sons of Cunobelin after this defeat would retire, if possible, into the territory that had been under the dominion of their deceased father ; but that is allowed to have been on the North side of the Thames ; and when, on the arrival of Claudius with a powerful reinforcement, the river was crossed, and the Britons were again vanquished, the emperor immediately pursued the enemy, and took possession of Camalodunum, which is also admitted to have been on the North of the Thames, and not far from it ‡.

As to the river from which the routed Britons fled to the Thames, since it is left anonymous by Dio, there is more scope for conjecture ; though I cannot think Dean Gale was fortunate in his surmise of its being the Severn (relictō Sabrinā) ; it being very doubtful whether Plautius could thus early have extended his conquests to the West. And may not some plausible reasons be alleged to incline us to believe that the Medway was the river in question ? As Plautius sailed from Gaul, he may be fairly supposed to have landed on the coast of East Kent, which was the tract of Cæsar's voyages. The country through which he marched corresponds with Cæsar's description of what he traversed, and Dio insinuates that if the Britons had been united, and had adopted the same mode of defence which the opponents of Cæsar had pursued, they might have again succeeded in obliging the Romans to

* Remarks on Cæsar's supposed Passage of the Thames. By the hon. Daines Barrington, *Archæologia*, vol. II. p. 157.

† Dr. Owen's Remarks on Cæsar's two Expeditions. *Ibid.* p. 167, et seq.

‡ Seneca, the tragedian, concerning Claudius, in his *Octavia*, thus also mentions the Thames, l. 35.

“ En qui ora *Tamisis* primus posuit jugum.”

So Camden read it. The edition by Thylius reads,

En qui *Britannis* primus imposuit jugum.

See, he whom first Thames' stubborn stream obeyed.

depart. But, supposing Plautius to have landed in East Kent, it is obvious that, before he could with his army have pursued the Britons cross the Thames, they must have passed over or through the Medway*; and at Maidstone, or perhaps for some distance below the site of that town, there must have always been some fordable places.

When Dio, however, tells us, that the Britons passed through the Thames near its mouth, the impracticability of such a movement is glaring. But yet, as Mr. Gough remarks, though he could hardly have been ignorant of the situation of the Thames, he might have been very little acquainted with its internal course; nor is it a difficult task to account for his misapprehension in this particular case. As he was a native of Greece, and might not have ever travelled beyond Rome, he had probably formed his notion of the tides from what he had observed and heard of their effects in the rivers which communicated with the Mediterranean Sea, whose æstuary is comparatively weak. Of the operations of a tide in a river, after a flow of from forty or fifty miles from the ocean, he must have had an inadequate conception†. And hence may have originated the obscurity in the often controverted words *πλημμυροντι τε αὐτα ληναζει* (eoque affluente stagnat) which it is generally agreed have a reference to the tides in the Thames. The words will admit of two interpretations, either as marking the spot beyond which there was not any usual flow of the tide, or as denoting the stagnation where there is an ordinary influx, or the suspension at the time of low water. Now, "just above Kingston the Thames feels the last feeble efforts of a tide‡;" and, from the cause already assigned, it is likely that 1700 years ago the water might not flow so high by several miles. But, as I imagine, the words are descriptive of the state of low water, previous and subsequent to which, there is always for some length of time an apparent stagnation of the current; and even now, between the bridges of London and Westminster, were the water not impeded by the cumbersome piers and sterlings of the former, there are, in the opinion of persons of observation and judgment, some

* Since I wrote the above remarks on the expeditions under Plautus, I have read in the Philosophical Transactions, N^o 356, p. 783, &c. a Treatise by Dr. John Tabor, of Lewes, from which I have made the following pertinent extract: "From the manner of his (Dio) delivering the story, the four battles (before Claudius came over) seem to have been fought South of the river Thames, and North of the *Sylva Anderida*, except the last; and that in the first campaign the conquests of Plautius could not have extended beyond Kent and Surry. For it is likely that the two first actions happened about the skirts of the *Sylva Anderida* eastward of the river *Medway*; and the third, which held two days, on the banks of that river; because from the river, where they were routed two days successively, the Britons retiring, assembled their strength again before their fourth overthrow, in that part of Kent which borders on the Thames, not far from its entrance into the sea, and having passed it were followed by Plautius his Germans, and on the other side put to flight, which was the fourth action mentioned by Dio."

† The ignorance of the Romans that the tides in the British seas were highest at the full moon is acknowledged by Cæsar: "Eadem nocte accidit, ut esset luna plena, quæ dies maritimos æstus maximos in oceano efficere consuevit; nostrisque id erat incognitum. De Bello Gallico lib. IV."

‡ Pennant's London, p. 424.

shoals over which even a carriage might be drawn at low water *. Here therefore at least there must have been spots solid and firm (τε στερεὰ τε εὐπορά) that would allow of a safe passage to the Britons over the river, and they must have known from experience at what hours, on account of the recess of the tide, it was fordable. And might it not be from an ignorance of this change, that the Romans who followed them narrowly escaped being drowned? The imputing of the danger they ran to the unexpected influx of the tide cannot be thought an over-fanciful surmise, if it be considered, that on the next attempt which was made, and with success, to pass the river, the Germans were again employed, because they were adroit swimmers with arms in their hands, whilst different detachments crossed the river higher up on bridges. Dean Gale intimates that this bridge (pons) might have been at Kingston or Stanes, not attending to the word in Dio, which may be taken in the plural number, δια γέφυρας; and it may therefore be presumed, that floating bridges or rafts were used, though safe temporary bridges might be speedily constructed over a narrow stream not affected by the tide.

Tindal, in a note to his translation of Rapin's History of England †, has given it as his opinion, that by the overflowing of the river a lake was formed, which was the scene of this military manœuvre; and he cites a sentence in Herodian relative to Severus, in order to shew that bridges were laid over fenny grounds, to enable the Roman troops even to fight with security upon that swampy ground; but, according to Dio, it is evident, that it was not a lake, but the channel of the river, through which the Britons waded and the Germans swam, and over which, higher up, the Romans passed upon bridges. The strict meaning of the word λιμναζει is the point on which the question hinges. Now one sense of it is *re stagno*, which some render to run-over, to overflow, from the prefix *re*, super; but the primary sense of *re* in composition is *retro*, back; and λιμναζω will signify to flow back. Of these two meanings, the former cannot here be thought more proper and discriminative, because there would be a tautology, πλημμυρῶ ‡ signifying to overflow. Apply the words to the tide (and I must repeat its being generally agreed that the historian alluded to the tide) and the perplexity ceases; for, you have distinctly an influx and a reflux; and though Dio might not have been aware how many miles up the Thames the tide was carried, he must have been so far ap-

* In October, 1114, there was such an extraordinary recess of the tide, that an innumerable multitude of men and children passed through the river Thames, between the bridge and the tower, the water not being up to their knees. Simeon Dunelm. X Script. p. 236.

† Fol. edit. I. p. 13.

‡ πλημμυρῶ maris æstuantis accessus, inundatio. Α πλημῆ æstus maris accedens.

πλημμυρῶ æstu inundo, restagno, redundo.

λιμναζω stagno, restagno.

Restagno (λιμναζω, πλημμυρῶ) ire. Aquam pigram et residem, sine non effluentem continere. Steph. Thesaur.

Have not the two Greek words offered by way of illustration a rather opposite meaning? In rivers it is well known that the tide ebbs with less rapidity, and consequently for a longer continuance than it flows.

prized

prized of the nature of an æstuary, as to be sensible, that the water would ebb as well as flow. Mr. Professor Ward imagined the words to have a reference to the sea, not to the river*; and unquestionably the tide swells from the sea, and forces back to their spring-heads the rivers into which it enters, which, when it subsides, resume their natural course.

Cæsar, in his first expedition, was about twenty-three days in Britain; and, in his second, the time of his continuance did not exceed thirty-two days†. But Plautius must have remained some months in his station near the Thames whilst he was waiting for Claudius‡. It has not escaped my attention that many have conjectured, and, as Mr. Haisted thinks, with great probability, that the place of Plautius's encampment was on Keston down, near Bromley in Kent, where there are still large remains of a Roman fortification§. But, as I conceive, Mr. Haisted's description of this camp does not strengthen the surmise, nor does it coincide with the relation of Dio Cassius. By Mr. Haisted the fortress is represented to have been the work of time and of many hands; but the army Plautius had under his command before the emperor came to him, was so weak as to render it necessary for him to repass the Thames in order to avoid the furious attacks of the enraged enemy. Besides, it is expressly averred that Claudius joined Plautius at the Thames, *προς τὴν Ταμίσιν*; whereas Keston camp, measuring in a strait line, cannot be nearer to the river than seven or eight miles; and it must be at least thirteen from the bank of the Thames that is in the vicinity of St. George's fields||, where the Romans certainly had a station, and the only station near the southern banks of the river that has been yet discovered. Upon a review of this station it will be found to have been advantageously situated, nor is it in any particular irreconcilable with Dio's detail of the movements of the army. The river itself under the direction of Roman engineers would be soon made a competent barrier on that side; and, on the other side, ditches might be speedily opened, and ramparts raised. Nor is it unlikely that one or more of these trenches might be hereafter used as a new channel for the river, in order to lower the stream, and to facilitate the passage of the troops through it. That such a scheme was practicable is clear from Canute's turning the course of the river, and by that means conveying his ships above

* Horsley, *Britannia Romana*, p. 23—25.

† Dr. Owen's *Remarks*, *Archæolog.* vol. II. p. 167.

‡ Dr. Tabor speaks of Claudius's coming in the *second year*, and that Plautius was quartered here in the *winter*; but, as I suspect, there are not any words in Dio, which thus precisely ascertain the time and the season, and he does not cite any other authority.

§ *History of Kent*, vol. I. *Genl. Hist.* XVII. and afterwards under Keston, p. 111, where he in a note refers to Dr. Tabor's *Treatise*.

|| Dr. Harris, with the view of obviating this difficulty, *supposes* that, on the approach of Claudius, Plautius might decamp from Keston, and resign that station to the emperor, while he himself might lie expecting his conjunction with him even on the very edge of the Thames. *History of Kent*, p. 395.

the bridge*. This change, however, could not have been effected without the risque of an inundation of the lands between St. George's fields and the Bank-side, had the æstuary been as violent as it now is; for, as it has been justly observed by Mr. Buckmaster, this tract of land is considerably below the level of modern tides†. But, before I pursue my enquiry after the state of the tides in former days, I am induced to observe, that, for some distance above and below the site of the bridge, there does not seem to be a spot, from which the Emperor Claudius could with less difficulty have commenced his movement against the Britons than by crossing the Thames from the Bank-side to the opposite shore. The detachment from the troops commanded by Plautius, which, as Dio relates, effected on bridges a passage higher up the river, sustained a considerable loss in the impervious fens and bogs, and to the East of the river Lea there were tracts of the like ground to a large extent that must have obstructed the progress of an army. But from the river Fleet to the extremity of Tower-hill there was always a natural rising of the earth, though in a long succession of years it has become more elevated, and on the North shore of the Thames the marshy ground must have been narrow. That the Romans had a station called Londinium on the South side of the Thames rests upon the authorities of Ptolemy and Ravennas. When the present metropolis assumed the name the missing books of the historical works of Tacitus might ascertain; but the discovery of them, however greatly to be wished for, is little to be expected.

Fitzstephen‡, who wrote his description of London in the reign of Henry II. explicitly notices the tide, and says that in a course of time the flux and reflux of the sea had weakened and destroyed the wall on the South side of the city. This wall, if any such there had been, must have been interrupted by the Walbrooke stream, and the line of the direction of it must have been unknown to Fitzstephen, because there were not in his time any remains, as, by mistake, Camden in Britannia intimated there were.

In the designed attack of Godwin upon King Edward's fleet and army in the year 1052, he sailed up the Thames as far as Southwark, where he waited for the flow of the tide; and then passing through the bridge, at which he met with no opposition, he ranged his ships and galleys against the South side of the river§.

Stow was of opinion, that when Peter Colechurch laid the foundation of Lon-

* A. D. 1016. Canutus autem interim cum tota classe circa rogationes Londoniam devehitur. Qui cum venissent in australi parte Tamenfis, magnam scrobem foderunt, et naves suas ad occidentalem plagam pontis traxerunt. Simeon Dunelm. X Script. 173. Chron. Sax. 148. W. Malmsh. 40. H. Huntingdon, 207-8.

† History of Parish, p. 70.

‡ Similiterque ab austro Lundonia murata et turrata fuit; sed fluvius maximus piscosus, Thamelis, mari influo, refluxoque, qui illac illabitur, incenia illa tractu temporis abluit, labefactavit, dejecit. P. 3.

§ Interea cum sua classe Godwinus comes adversus eursum Tamenfis devectus, ad Suthweorce venit, et ibi tam diu expectavit, quod maris accessus veniret. Inde rebus omnibus dispositis et ordinatis, reumate adveniente festinanter anchoras sustulerunt, ac nullo in ponte obistente per australem fluminis crepidinem sursum navigaverunt. Sim. Dunelm. 186.

London-bridge, the course of the river was turned from Battersea to Rotherhithe; a conjecture not assented to by other historians, who were however inclined to think that Canute's canal might have been used on this occasion. Hawksmoor, after noticing this opinion, adds, "Many skilful persons (one of them the celebrated Sir Christopher Wren) have thought that the Thames was not turned; but that the flowing of the tides was then different, and that the water did not rise so high at the bridge; for the Thames might heretofore overflow the marshes near the sea, and have a greater spreading; which, being now restrained by the bank called the *Wall of the Thames* into narrower limits, and the water which comes from the sea into the mouth of the Thames during the flood not being received by the marshes, must come up into the country, and so swell the tide higher at London than it usually did *."

Upon this subject it may be farther remarked, that the narrowness and inequality of the arches, and the largeness and inequality of the piers, which are so great as to make this an ill-contrived bridge, would possibly have been avoided by the ingenious builders of it, had they foreseen the disadvantages and hazards that would have ensued from an increase of the æstuary. And supposing the opinion of Hawksmoor to be well-founded, that the sterlings were made afterwards, and constructed to prevent the undermining of the piers, it may be concluded that Peter Colechurch was not apprized of there having been such a rapidity of the water as to render this security needful.

By Fitzstephen the royal palace at Westminster is represented as shewing itself above the river †; but within memory the tide has at different times conveyed boats to the upper end of the great hall of this palace ‡. That so high a flood could never have happened previously to the erecting of it is a most likely surmise, because it was to be the room in which the king was to entertain his nobles on the great festivals and on other important occasions. Probable, very probable is it, that the Romans might imbank some of the land adjoining to the Thames, and that our Saxon ancestors would pursue the same plan, though the researches of the indefatigable Sir William Dugdale do not afford one direct proof of any such work; the presumption, however, is that those grounds would be first inned which were nearest to the metropolis, and on the same side of the river.

In the year 1325 (18 Edw. II.) on an inquisition under the King's commission taken in the hospital of St. Katherine, near the Tower, for viewing of the banks, ditches, &c. lying between the hospital and the town of Chadewell, and for repairing of the same, the jurors presented, that a certain person of ancient time, Lord of the manor of Stebenheth, whose name they knew not, did by his industry

* A short History of London-bridge, &c. by Nicholas Hawksmoor, Esq. 4to, 1736, p. 8.

† Fufum ab occidente palatium regium eminet super fluvium eundem, ædificium incomparabile, cum antemurali et propugnalis. Descriptio Londoniæ, p. 3.

‡ The tide has been known to rise at this bridge twenty-two feet, much to the inconvenience of the inhabitants of Westminster; for at such times their cellars are laid under water. London, p. 90.

recover a certain marsh land there, containing one hundred acres of marsh land, which marsh was then damaged by the overflowing of the Thames*; and there are also commissions in the reign of Edward the First, but more in that of his son and successor, which were for the viewing and repairing of banks and ditches in Essex, and on the other side of the river in Bermondsey and below it, the words in these commissions implying the lands having been for some time inned.

Below Dartford, at Stone, 33 Henry III. (A.D. 1255) on a valuation of the manor, which then belonged, as it still does, to the see of Rochester, there were no more than fourteen acres of marsh land † appertaining to it. Bishop Haymo de Hethe seems to have recovered a larger quantity, it being recorded of him, that in 1333 he erected a new wall ‡, and there are now one hundred acres of marsh land which are of the demesnes of that manor.

The annals of Augustin's monastery report, that, 8 Edward I. A. 1219, the abbot and the convent of Lesnes enclosed a great part of their marsh at Plumsted, adjoining to Wolwich, and that within twelve years afterwards they inned the rest of it to their no small benefit §. It appears from the above-mentioned estimate of the lands of Stone manor, that the arable land was valued at three pence *per* acre, and the marsh land at six pence.

The first commission for Surrey which Dugdale met with in the public records was dated 23 Edward I. || (A. 1294); and as that notices the lands betwixt Lambeth and Grenewiche, it may not be deemed a strained inference, that very little, if any, of the marsh land in Lambeth was then inned. But in the 9th of Edward II. there was a commission which shall be more fully cited, because it is omitted in the History of the Parish, p. 70.

“It empowered Richard de Benham and Edmund de Passele, to view and repair the banks between London bridge and the manor called Fauke's-hall, as also a certain bank in the land of the Bishop of Winchester in Southwark, which having been anciently made for the safeguard thereof, was then ruinous, and broken; and likewise certain ditches, whereby the fresh waters had formerly used to descend into the Thames, which were then choaked up, and to distrain all such persons for the repair of the walls and ditches, who in respect of any lands that they held, or otherwise, were obliged thereto **.”

Notwithstanding Dugdale acknowledges his not having vouched any commission for the defence of the marshes about Southwark, of an earlier date than very near the close of the 13th century, he is inclined to believe that this good husbandry might be far more antient; by which supposition, if he meant that the King had formerly issued such commissions of sewers for this quarter, there is room for a dif-

* Dugdale on embanking, p. 69, and seq.

† Registrum Roffense, p. 63. Manerium de Stone. In eodem manerio sunt xiiii. acre prati in marisco, et estimaverunt singulas acras ad vi d.

‡ A. MCCCXXXIII. Episcopus profectus apud Stone ad ordinandum novam wallam contra Thamisin. Angl. Sacr. V. p. 372.

§ Lambarde, Perambulation of Kent, p. 440.

|| Dugdale, p. 65.

** Ibid. p. 66.

ferent surmise. For is it not as likely that while there was a small quantity of land inned, and this not subject to inundations from the comparative feebleness of the tides, the ordinary rules and usages of the safeguard were sufficient; and that it was in consequence of the gradual progress of embanking, which occasioned a greater height of the water, and augmented its violence, that it was found requisite to apply for royal commissions, in order to introduce and enforce an observance of the laws and customs of Romney marsh, which are words that often occur in these precepts?

It may be justly presumed, that the old banks were only raised to withstand such tides as had been commonly experienced; and it is obvious, that when, from the cause repeatedly mentioned, the water was ordinarily swelled and became more rapid, and when, owing to extraordinary contingencies, from a concurrence of the season, of the state of the moon, and a boisterous North wind, there was an accumulation of the tide, destructive consequences would ensue. This was in fact the case in the reign of Edward II. when, as has been shewn, embanking had so much prevailed as to have contracted the channel of the river: for, it is recorded in the inquisition held in St. Katharine's hospital, that on the eve of the circumcision, in the 17th year of that king's reign, there happened a mighty flood from the tempestuousness of the sea, which went over all the banks and ditches of Stebenheth marsh*.

Sir William Dugdale thus notices one of what he conceives to be evident circumstances, that some of the banks of the Thames are not of less antiquity than the time of the Romans in Britain: "Otherwise how could the antient borough of Suthwarke have been built, the ground whereon it stands being at first naturally flat and low, and within the power of the usual tides, and as the adjoining marshes still would be were they not defended by the like banks; though now, by reason of the vast buildings there, which do stand upon artificial grounds (it being in the nature of a suburb to that great and antient city of London), there being little notice taken that it hath been so raised†."

When Dugdale marked the supposed inattention to the raised earth in Southwark, he did not advert to the discovery he had himself made, and which he mentions in the next sentence, of the pieces of Roman pavement found in Southwark-park, at about two feet only beneath the then level of the ground, which is now but little, if any thing, below the level of the Borough-street. As to the elevation of artificial earth; there is, however, a striking difference between the opposite sides of the river. In digging a sewer, in 1780, a pavement was found at twelve feet depth from the surface‡; and after the fire of London§ the stratum of the Roman

* Dugdale, p. 70.

† Ibid. p. 65.

‡ Archæologia, vol. VIII. p. 116.

§ Leland, Itin. vol. VI. p. 120. Stowe in Survaie, as cited by Dugdale, p. 73, saith, that in the year MDXCV. he observed, that when the labourers had broken up the pavement against Chancery-lane end, towards St. Dunstan's church, and had digged four feet deep, they found another pavement of hard stone, more sufficient than the first, and therefore harder to be broken, under

man Watling-street was laid open at the depth of nineteen feet below the surface of the soil in Cheap-side, where the steeple of the church of St. Mary le Bow stands. And if the pavement wrought in various colours which Dugdale saw was so little under ground, it is an obvious remark, that, at the time of its being laid, there was not an apprehension of its being within the reach of the then known usual tides. Such an inference seems to be the more probable, if, as it has been with reason suggested, the current of the Thames was formerly farther from the Surrey shore than it is at present *. The direction of the street called Thames-street, and the greater distance of the strand from the river, countenances the opinion, that the considerable space between the wharfs and these streets must have been gained in a length of time. Add to this, that whilst the rivers Lea and Fleet (between which was the Watling stream that had some bridges over it) were navigable for ships of burden, the opposite grounds must have been less affected by the tides. It was the constructing of the wharfs, and raising of the ground on the North side of the river, that so much prejudiced the Surrey marshes, and obliged the proprietors of them to make the narrow wall and other mounds, which Mr. Pennant, from inadvertency, supposes to be very antient.

At the beginning of the 16th century, Lambeth Marsh could not on account of its wetness have been deemed useless; because Pecklar's acre, which is not far from Stangate, was let by the parish, in 1504, at two shillings and six-pence a year †; and in 1526 archbishop Warham paid to the prior of Christchurch, Canterbury, six pounds, thirteen shillings, and four pence, for one yere's ferme of certain grounds lying in Lambeth marsh ‡.

Carlisle house, which is upon the site of the chapel of the college founded by archbishop Baldwin, is at the western extremity of the marsh, and very near Stangate. It is more easy to distinguish, in "*Londinum Antiqua*," which of the few buildings in this quarter was intended to denote Carlisle house, than it is in the map prefixed to "*Additions to London*," said to be of the date 1563; and on an examination of the corners of the two maps on which are delineated Lambeth marsh, palace, and church, it will be found that there is not such a similarity between the objects represented as might be expected, considering that the inscriptions with references engraved on both maps do not vary in more than one particular; which is, that the mention made in Vertue's plan of the Whitehall Banqueting-house of the *first building being of timber is omitted in the other plan*. There is, however, in another instance, a capital anachronism in this plan. I allude to the district near Southwark, where, in Vertue's plan, are exhibited the bull baiting and bear-baiting circi; but in the plan published by Mr. Pennant the bull-baiting edifice is styled *Shakespeare's Theatre*, certainly by anticipation. For, as 1563 is given for the date of the map, it must have been so denominated a year before the birth of that illustrious dramatist.

under which were in the made ground piles of timber, driven very thick, and almost close together, the same being as black as cold, and many of them rotten.

* London, p. 8, 320.

† History of Parish, p. 37.

‡ Ibid. Append. p. 159.

EXTRACT' E REGISTRO, VOCAT' HAMONIS DE HETHE, EPISCOPI
ROFFENSIS.

LITERÆ HAM' EP'I ROFFEN' *.

Reverendo in Christo patri, ac dño dño Waltero Dei gratia Cant. archiep̃o, totius Angliæ primati, frater Hamo ejusdem permissione Roffen. ep̃s, salutem cum reverentiâ et obedientiâ tanto patri debitis pariter et honore. Licet ob vestri reverentiam, pater reverende, adversus rectorem eccl'ie de Lambeth, clericum vestrum familiarem pro substraçione pensionis annuæ quinque marcar' nobis ab eâdem eccles' debitæ et ep̃s Roffen' per rectores dict' eccl'ie qui pro tempore fuerunt, a tempore quo non extat memoria, persolutæ, distulerimus in præsens judicialiter experiri, consultius æstimantes suæ deliberationis oracula æquanimiter pro tempore præstolari, quam jurgiorum amfractuosa dissidia aggredi præmature, quia tum ostensis eidem rectori per quosdam de nostris informationibus, quas preter alia, quibus per amplius

pro jure nostro sufficere putamus, nobis de pensione hujus hucusque satisfacere non curavit, quin imo recusavit palam et expresse; ne principaliter nostræ Roffen' eccl'ie, et ex consequenti vestræ Cant' jura, ad quorum tuitionem adstringimur depereat in hac parte, judiciale suffragium cogimur finaliter invocare. Cum igitur in prosecutione dict' juris nostri, pariter ac vestri, nedum possessionem nostram et Eccl'es' nostræ prædictæ, sede Roffen' plenâ, de qua nusquam ambigimus, set et vestram, eadem sede vacante, probare intendamus vestram dominationem reverendam, devotione qua possumus imploramus, quatenus ad præfatam pensionem ultimæ vacationis tempore, et per quorum manus, ministror' vestror' percepistis. Quæ vobis sicut reliqui dicti ep̃atus redditus annui debuit revera persolvi, nec non cætera, si quæ sunt, penes vos probationis adminicula, nobis per præsentium bajulum significare dignemini, ut in præmiss' per omnia sufficienter instructi, hiis, quæ nobis et vobis in eventum utilia videbimus, uti possumus tempore competenti scientes, quod prædicta vestræ clementiæ eo fiduci alias duximus explicanda, quo juris, maxime Cantuar' eccl'ie zelatorem fervidum vos esse cognovimus, et providum in omnibus protectorem. Ad hæc pater reverende, supplicamus ut in negotiis, quæ contra executores prædecessoris nostri coram cur' vestræ causarum auditoribus duximus intentanda, juxta dominationis vestræ gratam sponsonem, generosi favoris, nobis impertiri velitis, æquanimitem, et hæc, si placet, efficaciter dignemini dictis auditoribus præcipere, cum causam vestram quodammodo, sicut in casu præcedenti, nos liqueat agitare. In prosperitate felici et votiva conservet vos altissima per tempora diuturna. Dat' apud Trottesclive viiiº idus Februarii, A. D. M. CCC. vicesimo primo. Fol. 55. a.

Petitio venerabilis patris Hamonis Dei gratia Roffen' ep̃i nobis exhibita continebat, quod licet venerabiles patres dñi ep̃i Roffen' eccles'ie fuissent temporibus suis, ipsaq; ecclesia ab antiquo in canonicâ possessione juris percipiendi quandam annuam pen-

* In Addenda, p. 305, 6, and 7, there is an abstract of these original instruments.

sionem quinque marcarum ab ecclesiâ de Lambethe Wynton' dioces' et ipsius rectore percepissent pacifice et quiete; ac dñs Wñus de Drax (Draper) nunc rector prædictæ ecclîæ de Lambeth venerabili patr' prædict' Hamoni Ross' ep'o pro aliquibus annis quibus dictæ ecclîæ rector extitit pensionem solvisset eandem fuisseque ex parte ven' patris prædict' in possessione prædict' tunc canonice existentis, metuens ex quibusdam causis probabilibus et verisimilibus conjecturis sibi posse circa præmissa grave generari præjudicium in futurum, ne quis in ipsius aut ecclîæ suæ præjudicium quicquam attemptaret seu faceret attemptari ad sedem apostolicam et per tuitionem cur' Cant' palam et publice legitime provocatum. Præfatus tum dñs Wñus rector antedictus provocatione prædict' que ipsum verisimiliter non latebat, non obstante, post et contra eam pensionem eidem patri solvere, seu de eadem sibi, ut tenebatur, satisfacere non curavit, sed plus debito distulit congrue requisitus, dictumque patrem in possessione juris prædict' tunc canonice existentem circa jus et possessionem hujus molestavit, inquietavit et turbavit injuste in dicti patris præjudicium non modicum et gravamen. Unde ex parte ejusdem sentientis se ex hiis et eorum quolibet indebite prægravari propter præmissa, et eorum quodlibet ad dictas sedem et curiam extitit legitime appellatum. Quocirca vobis committimus et mandamus firmiter injungentes, quatenus prefatæ dño Wño ac ceteris omnibus et singulis quibus jus exigit inhiberi auctoritate dictæ curiæ inhibeatis ne pendente in curia Cantuar' hujus tutorie appellationis negotio quicquam hac occasione in dictæ partis appellantis præjudicium attemptent; aut faciant aliquammodo attemptari; quo minus liberam habeat appellationis sue prosecutionem, prout justum fuerit, variisque citetis etiam, seu citari faciatis peremptorie prefatum Dñum Wñum quod compareat coram nobis, vel nostro commissar' in ecclîa beate Marie de Aldemarie chirche Lond. proxime die juridico post festum S. Trinitatis in dict' tutorie appellationis negotio processur' factur' et receptur' quod justitia suadebat. De Die vero receptionis presentium, et quid feceritis in præmissis, &c. Reg. fol. 129. b.

Universis pateat per presentes, quod nos frater Hamo permissione divina Rossen' ep'us in quibuscunque directe et tutorie appellationis causis ac negotiis ad curiam Cantuar' delatis seu deferendis, super quacunque spoliatione, subtractione, seu solutionis dilatione in debitâ cujusdam pensionis annue quinque marcarum nobis et ep'is Rossen' ab ecclesia de Lambethe Winton' dioces' et ejus rectoribus qui pro tempore fuerint debite, immo super quacunque molestatione, inquietatione seu turbatione in possessione nostra, vel quasi juris percipiendi pensionem prædictam nobis illarâ seu inferendâ per nos, contra n. agistram Johannem de Colon rectorem ecclîe de Lambeth prædict' in prefat' cur' Cant' motis seu movendis, quoties nos abesse vel etiam adesse contigerit, dilectis nobis in Christo magistris William de Aurnalstone et Stephanū Northeye, clericos, et quemlibet eorum in solidum, ita quod non sit conditio melior occupantis, nostros constituimus procuratores per presentes, dantes et concedentes eisdem, et eorum cuilibet plenam potestatem, et mandatum speciale nomine nostro in quibuscunque causis et negotiis hujus, ac dependentibus et emergentibus ex eisdem in prædicta curiâ agendi, defendendi, excipiendi, replicandi, litem contestandi, juramentum de calumniâ, et veritate dicendâ, et quodlibet aliud genus liciti juramenti in animam nostram prestandi, ponendi, positionibus respondendi, testes et instrumenta producendi et exhibendi, crimina et defectus objiciendi, et ob-

jectis

jectis respondendi, status nostri reformationem simpliciter, et ad cautelam in integrum restitutionem, dampnorum estimationem expensas, et interesse petendi et recipiendi, provocandi et appellandi, provocaciones et appellationes notificandi et innovandi provocationem et appellationem, causas prosequendi, alium procuratorem loco sui, et eorum cujuslibet in premissis, et eorum quolibet substituendi, substitutum hujus revocandi, ac procuratoris officium reassumendi, quotiens et quum sibi et eorum cuilibet videbitur candide, consentiendi insuper, ut omisso cujuslibet appellationis articulo in negotiis principalibus, que ex suggestionibus a curiâ Cant' pro nobis vel contra nos impetratis seu impetrandis de jure elici poterunt, vel debebunt in dicta curia procedatur, et in eisdem procedendi, ac omnia alia et singula faciendi et exercendi, in premissis, et ea contingentibus per verum et legitimium procuratorem fieri poterunt vel exerceri, etiamsi mandatum exigant speciale. Pro eisdem vero procuratoribus nostris, et eorum quolibet, rem ratam haberi et judicatum solvi promittimus, et exponimus cautiones sub rerum nostrarum omnium hypotheca; non intendentes mandatum aliquod cuicunque procuratori nostro per nos prius factum seu concessum per presens mandatum revocare quovis modo. In cujus rei testimonium sigillum nostrum fecimus iis apponi. Dat' apud Trotterclive vi^{to} idus Maii, anno Domini millim'o CCC. quadragesimo secundo. Reg. Hamo de Hethe, fol. 197, b. 198, a.

Pateat universis per presentes, quod nos frater Hamo permissione divinâ Roffen' epus recepimus a magro Joh'e de Colon', rectore ecclie de Lambeth, Wynton dioces' viginti marcas sterlingorum de arreragiis cujusdam annue pensionis quinque marcarum sterlingorum nobis et Roffen' ep'o qui pro tempore fuerit persolutar', viz. de termino festi S. Michaelis, A. D. M.CCC.XXXVIII, et termino Pasche proxime tunc sequent', quinque marcas. Et de termino S. Michaelis, A. D. M.CCC.XXXIX, et termino festi Pasche proxime tunc sequent', quinque marcas. Et de termino festi S. Michaelis quod erat A. D. M.CCC.XL, et de termino festi Pasche prox' tunc sequent', quinque marcas. Et de termino festi S. Michaelis quod erat A. D. M.CCC.XLI, et de termino festi Pasche proxime tunc sequent', quinque marcas; in quibus quidem viginti marcis idem rector per president' curie Cantuar' nuper nobis extitit condemnatus. De quibus etiam viginti marcis nobis debitis, ut premittitur, nos Roffen' epus predictus prefatum rectorem quietum facimus per presentes. In cujus rei testimonium sigillum nostrum fecimus hiis apponi. Dat' apud Trotterclive, vii id. Octobris, anno Dñi M.CCC.XLII.

Pateat universis per presentes, quod nos frater Hamo permissione divinâ Roffen' epus recepimus a m'ro Joh'e Colon', rectore ecclesie de Lambeth, Wynton dioces', triginta tres solidos et quatuor denar' sterlingor' in parte solutionis quinque marcarum annue pensionis nobis ab eccl'iâ de Lambeth pre.ist' debite, viz. pro termino festi S. Michaelis ante datam presentium ultime preterit'. De quibus quidem triginta et tribus solidis et quatuor denariis nobis pro dicto termino persolutis nos rectorem predictum quietum facimus per presentes. In cujus rei testimonium sigillum nostrum fecimus hiis apponi. Dat. apud Trotterclive, v^o idus Octobris, A. D. M.CCC.XLII. Reg. fol. 199. a.

Pateat universis per presentes, quod nos frater Hamo permissione divinâ Roffen' epus recepimus a magro Johanne de Colonia, rectore eccl' de Lambeth, Wynton' diocel',

ces', per manus magri Edm. de Berham clerici ac procuratoris nostri spiritualis in hac parte, triginta solidos sterlingorum, de pensione annuâ quinque marcarum nobis ab ecclesiâ de Lamheth predict' debita, viz. de termino S. Michaelis ante datam presentium prox' preterito. Et allocamus predicto rectori tres solidos et quatuor denarios pro decimâ dicte pensionis per dictum rectorem ad festum S. Barnabe Apostoli ultimo pretentum pro nobis solutâ, viz. de secundo termino secundi anni decime triennalis dno nostro regi Anglie per prelatos et clerum Cant' provinc' apud London concessa. De quibus quidem triginta tribus solidis et quatuor denariis annue pensionis predictæ termino S. Mich' predicto nobis solutis, et per rectorem predictum ut premittitur solutis, nos ipsum rectorem quietum reddimus per presentes. Dat. apud Trottesclive xi. kelend. Januarii, A. D. M.CCC.XLVI. Reg. ut supra, fol. 225. a. Item, in M.CCC.XLVII. Ibid. fol. 235. a.

IN DYER'S REPORTS, PAGE 129, IS THE UNDERWRITTEN ENTRY OF THE PROCESS ON A WRIT BROUGHT BY ROBERT (ALDRIGE) BISHOP OF CARLISLE, AGAINST ONE SMITH, FOR A WAST, COMMITTED ON THE PREMISES BELONGING TO THAT SEE IN LAMBETH MARSH *.

DE TERMINO HILLARII ANNO 2 & 3 Ph. & M.

Brief de wast fuit post y Robert Eveſq' de Carliel, vers un Smith p. wast in Carliel Place in Lambeth Marsh; et le brief fuit, *ad exheriditationem ipsius episcopi*, et count q' il fuit seisie del place in fée, *in jure ecclesiæ et episcopatus sui prædict*; et fist le leas al defend, et sur niel wast fait, pled et trove per le plaintiff, fuit alledge in arrest de judgm' que le brief serroit *ad exheriditationem ecclesiæ* solonq' le regist' in Wast *per prebendarium*, sert *ad exheriditationem prebende*. Et fuit alledge q' le printed register, in *penultimo breve de vasto est ad exheriditationem ipsius episcopi beate Mariæ Lincoln*. Et ii registers escript sont, &c. ad ecclesiæ, &c.

* See Addenda, p. 244.

A COURSE OF CATECHISING IN THE PARISH OF LAMBETH
THROUGHOUT THE YEAR.

ARCHBISHOP'S LIBERTY.

The children of	To be catechised on
The wall from Stangate to the Palace; Lamkin's-yard; London Road, with Red Lion-yard, Maid-lane, and Nevill's-yard, to the Pound.	St. Michael, September 29.
Horfe Ferry, and Horfe Ferry-lane; Church way to Lambeth Fields; Lambeth Fields, and London Road, from the Pound towards Newington—Lambeth Butts, in the Archbishop's Liberty.	St. Luke, October 18.
Back-lane, on both sides, to Lambeth Butts, with Brook's-yard, King's-Head-yard, Bell-yard, and Howard's-yard.	St. Simon and Jude, October 28.
Fore-street, on both sides, to the Dock-way, with George-yard, Harper's-alley, Black Boy-alley, Bear-yard, and Cocker's-alley.	All Saints, November 1.

PRINCE'S LIBERTY.

The children of	To be catechised on
Back-lane, on both sides, from Dock-way to Vaux Hall, with Frying-pan-alley and New-street.	St. Paul, January 25.
Fore-street, on both sides, from the dockway to the entrance into Three-Mariners-alley, with Charing-Cross-yard and Burrell's-alley.	St. Matthias, February 24.
Three-Mariners-alley, and the Fore street; thence on both sides to Vaux Hall, with Bull-yard and Sanfum-yard,	Annuntiation or Lady Day, March 25.
Kennington-lane, and that part of Lambeth Butts which is in the Prince's Liberty,	St. Mark, April 25.

THE MARSH.

The children of	To be catechised on
The long street, on both sides, to Stangate-lane, and the rest of the Marsh, going up from the watch-house to Lambeth,	St. Philip and Jacob, May 1.
From the watch-house, on both sides, to Stangate-lane, and the rest of the Marsh going up from the watch-house to Stangate,	St. Barnabas, June 11.

WALL.

The children of	To be catechised on
Broad Wall and Narrow Wall, from the Old Barge-House to Cuper's Bridge,	St. John Baptist, June 24.
From Cuper's Bridge to the entrance into College-street, with the houses in the meadows,	St. Peter, June 29.
College-street, and the wall thence to Stangate,	St. James, July 25.

VAUX HALL.

The children of	To be catechised on
Vaux Hall, South Lambeth, and Stockwell,	St. Bartholomew, August 24.

LAMBETH DEAN.

The children of	To be catechised at
Camberwell ; Cold Harbour ; Bristow Causeway, and the rest of Lambeth Dean.	St. Matthew, September 21.

Note. When any of the foregoing holydays fall on a Sunday, the children who were to have been catechised on that holyday are to come to be catechised on the Wednesday following at morning prayer.

Mem. There is a reference to the above course of catechising in the short memoir of Bishop Gibson, as rector of Lambeth, in Addenda, p. 347.

NAMES

NAMES OF PERSONS OF RANK, WHO APPEAR BY THE CHURCH-
WARDENS BOOKS OF ACCOUNTS, AND BY THE REGISTERS, TO
HAVE BEEN INHABITANTS OF LAMBETH, OR TO HAVE HAD
CONNECTIONS WITH THE PARISH.

Howard, duke of Norfolk. A family frequently noticed in the preceding pages. Monumental inscriptions on several of them who were buried in Howard's-chapel are inserted in History of the Parish. Appendix, p. 49 and seq.

The first epitaph is in memory of Elizabeth, daughter of Edward duke of Buckingham, and second wife of Thomas duke of Norfolk, who was created earl of Surrey in the life-time of his father. According to Rapin, (Hist. of England, vol. I. p. 487.) she had been parted from the duke above four years before his commitment to the Tower; and it is observable, that her brother, Henry lord Stafford, who wrote the inscription, does not in direct terms notice his conjugal virtues; but says in general terms,

And to al thy frendes most sure and fast,
When fortune had founded the froward blast.

The year of her death is omitted in the epitaph; but it is entered in the register that she was buried December 8, 1558; and it is believed that she might be the last of the family interred in this church.

A. 1505. Lady Lyle, a benefactor; Sir William Wylloughby, a benefactor.

A. 1515. Lord Broyke, a benefactor; Sir John Leighe, of Stockwell, often mentioned in the History and Addenda.

A. 1522. Lady Wylliams gave, for making the pulpyt, iiid.

A. 1523. Received of my lady Wylliams for the herse for the buryal, and the months mynd of her husband, and for waste of torches, iiis. iiid.

A. 1552. Lady Bridgewater, contribution to the poor for a year, 6s. 8d. She was fourth daughter of Thomas duke of Norfolk, by Agnes, daughter of Sir Philip Tilney. She married first to Sir Rhese Ap Thomas, and afterwards to Henry Daubeney earl of Bridgewater. She was buried in Lambeth church, May 11, 1554.

A. 1584. Lord Browghe, a benefactor. "A. 1585, December 21, paid for "ringing when the queen came to lord Borowes, and on the morrow when she went "to Grenewich. Another visit of her Majesty to him is recorded in 1596. He "distinguished himself as a military man, and was much employed in Flanders." Environs of London, p. 313.

A. 1609. Paid for covering the grave of Sir Henry Asheley, 8d.

[A. 1610. Sir Thomas Parrie, a benefactor.

A. 1615.

A. 1615. Sir Noel Caron, a benefactor; Sir William Hunt, knt. benefactor; Sir George Paul, knt. benefactor.

A. 1614. Sir George Chute, Mr. Francis Gofton, surveyors.

A. 1618. Sir Robert Hatton, knt. Sir Gilford Slingsbie, knt. the lord Ridgeway, Sir William Foster, knt. ladie Hunt, contributors towards seats in the church.

A. 1621. Sir George Moore, for the poor, 1l.

A. 1623. Sir Francis Gofton, Stockwell; Sir Edmund Bowyer, Lambeth Deane; Lady Hunt, Lambeth Deane; contributors towards building the church-yard wall.

A. 1616, Februarie the 3d, baptized Percie, soone of Sir Gilford Slingsbie, knt.

Februarie 16, baptized Katherine, daughter of Sir Robert Ridgeway, knt.

March 26, baptized Elizabeth, daughter of Sir Robert Hatton, knt.

1618, April 2, baptized Christopher, soone of Sir Robert Hatton, knt.

1619, Maye 6, baptized Jane, daughter of Sir Robert Hatton, knt.

August 25, baptized Francis, soone of Sir Francis Howard, knt.

1620, May 1, baptized George, the son of Sir Gilford Slingsbie, knt.

1621, October 11, baptized Edward, sonne of Sir Robert Hatton, knt.

1621, November 16, baptized Frances, daughter of Sir Robert Burket, knt.

These transcripts were procured by the civility of Mr. Battell, with the view of discovering to whose child archbishop Abbot and the duke of Buckingham were sponsors in person, at Lambeth Church, October 19, 1619, when, as related in the memoir of Dr. Featley, he preached upon the occasion. As the son of Sir Francis Howard was baptized in that year, Mr. Battell added a mark of reference to that extract, but I rather incline to the son of Sir Gilford Slingsbie, because, as George was the Christian name of both godfathers, the presumption is, that the boy for whom two such eminent men answered at the font would be so denominated. An omission or mistake there certainly was in minuting this extraordinary incident; but as the sermon, in which the year and day are specified, was published by the preacher, I am less disposed to impute the error to him, than to his curate, who had then the charge of the register, and the more so from its having been shewn, that at different times, for two years together, entries were not regularly made.

Sir Gilford Slingsbie was comptroller of the navy in the reign of James the First.

	l.	s.	d.
A. 1625. Sir John Bowchier. Received for the ground, herse-cloth, and great bell, at his burial,	0	15	4

A. 1630. Sir John Townshend. Received for the burial, though buried at Clapham,	0	5	0
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A. 1634. Ladie Gofton. Received for the burial,	1	10	8
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A. 1635, April 9. Sir George Paule, knt. Received for his burial,	0	15	4
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A. 1637. The lady Paule assessed in the Bishop's Liberty,	0	6	0
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Sir Richard Weston, assessed in the Prince's Liberty,	0	9	6
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The lady Roper, assessed in Lambeth Deane,	0	6	8
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Sir Edward Peyton, a benefactor; the lady Salisbury, a benefactor.

The Lady Mackward, buried in London, received,	0	5	4
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A. 1651,

A. 1651, 1652, 1653, 1654. Sir Edward Deering, knt. and baronet. The baptisms of four of his sons are registered in these years, and in the register under the years 1647, 1649, 1650, 1651, 1653, 1655 and 1655, are entries of the baptisms of seven children of Heneage Finch, afterwards knight and baronet, earl of Nottingham and lord chancellor.

A. 1694. Ralph, son of Villiers Bathurst, judge advocate of the navy in the reigns of king Charles the Second, king William and queen Mary was buried at Lambeth, April 18, 1694.

A. 1653, November 7. Mark Perkins and Margaret Payne, married by Thomas Cooper, justice of the peace.

February 6. William Hinde and Anne Baylis, widow, of St. Botolph, Aldersgate, married by Thomas Lee, Esq.

A. 1654, March 28. Samuel Lawrence and Jane Ray, married by Samuel Heyland, Esq.

April 6. James Tuckie and Joanne Harper, married by Robert Warcop, Esq.

July 4. John Snowe of Stockwell, gent. and Mrs. Elizabeth Moore, by Francis Allein, Esq.

December 29. Right hon. Robert Bulkeley and Mrs. Sarah Hawey, married by Samuel Barnard, D.D.

February 26. James Thomson, minister of Elstree, in Herts, and Anne Aley of Lambeth, married by Francis Allein *, Esq.

Among the names of the gentry of the county of Surrey, returned by Henry Beaufort, bishop of Winchester, and a cardinal, Sir Robert del Ponynys, and John Fereby, one of the representatives for this county in parliament, appointed commissioners to tender the oaths of allegiance, are,

William Norman, of Lambethithe, gent.

Peter Swift, of Lambeth, gent.

Robert Charingworth, of Lambhith.

Aubrey's Antiquities of Surrey, Introduction, p. xlvi. xlvii.

A. 1469. John Leigh, Esq. sheriff of Surrey and Suffex. Ibid. p. xxxv.

A. 1486. John Leigh, Esq. sheriff of Surrey and Suffex. Ibid. p. xxxvi.

A. 1492. Sir John Leigh, Knt. sheriff of Surrey and Suffex. Ibid.

* Mr. Alderman Allen, who was Sheriff of London in 1654, and Lord Mayor of that city in 1659, was of Lambeth Parish.

PERSONS OF LAMBETH WHO HAVE BEEN HIGH SHERIFFS OF
SURREY IN THIS CENTURY.

A. 1706. William Hammond, Esq. Hist. of Parish, App. p. 61.

The sermon at the assizes at Croyden, March 7, 1705-6, was preached by Dr. Edmund Gibson, then rector of Lambeth, and published at the request of the judges, (Lord Chief Justice Holt, and Mr. Justice Tracey), high sheriff, grand jury, and other gentlemen. Text, Acts, xxiii. v. 5. Against speaking Evil of Princes, and those in authority under them.

Dr. Gibson published likewise, at the request of the high sheriff, grand jury, and other gentlemen, the sermon he preached at the summer assizes, Sept. 5, 1706. Text, Hof. vii. v. 9. 4to. and 8vo. 1706. Of the Growth and Mischiefs of Popery. Hist. of Palace, p. 69. Both sermons republished in Four Sermons on several Subjects, 8vo. 1729, pp. 1, 33.

A. 1715. James Plume, Esq. of Vaux Hall. Aubrey's Introduct. p. xliii.

Dr. Gibson, at the request of the high sheriff, grand jury, and other gentlemen, published the sermon he preached at the assizes at Kingston, March 10, 1714-15, 4to. 1706, text, Jeremiah vii. 4. Religion the best Security to Church and State, republished in 4 sermons above-mentioned.

A. 1722. Peter Theobald, Esq.

Dr. Richard Ibbetson, rector, at the request of the high sheriff, and gentlemen of the grand jury, published the sermon preached at the assizes at Croyden, March 15, 1721-2, 1722. Text, Romans xiii. 4. The Duty of Obedience to Governors.

A. 1743. Isaac Eeles, Esq.

Mr. William Allen, curate of the parish, published at the request of the high sheriff the sermon preached at the assizes at Kingston, March 25, 1743. Text, Exod. xx. 16. 8vo. 1743.

A. 1751. John Smith, Esq.

A. 1757. Joseph Mawbey, Esq. of Kennington, now Sir Joseph Mawbey, Bart. of Botleys, in the parish of Chertsey.

See General History of Elections for Knights of the Shire for Surrey in the Gentleman's Magazine, vol. LVIII. p. 975, 1052. And in vol. LXI. LXII. there is a biographical account of Thomas Cooke, the poet, communicated by the baronet.

A. 1759. Daniel Ponton, Esq.

A. 1774. Thomas James, Esq.



